

Publications Committee

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OF
THE UNIVERSITY OF TEXAS

No. 129

ISSUED SEMI-MONTHLY

GENERAL SERIES NO. 17

AUGUST 15, 1909

*Religious Activities at the University
of Texas*



PUBLISHED BY
THE UNIVERSITY OF TEXAS

Entered as second-class mail matter at the postoffice at Austin, Texas.

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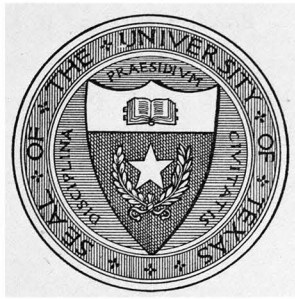
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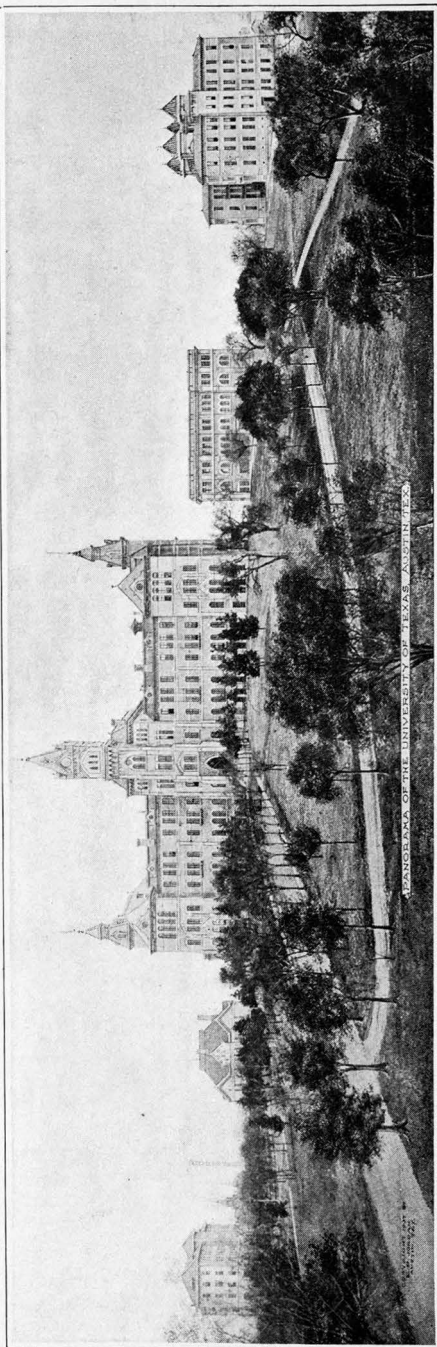
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Cultivated mind is the guardian genius
of democracy. . . . It is the only dic-
tator that freemen acknowledge and the
only security that freemen desire.

President Mirabeau B. Lamar.

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PANORAMA OF THE UNIVERSITY OF TEXAS, AUSTIN, TEXAS

RELIGIOUS ACTIVITIES AT THE UNIVERSITY OF TEXAS

THE UNIVERSITY AND RELIGION

Among the problems of college and university education, that of creating an atmosphere that is morally and spiritually as well as intellectually stimulating is of vital importance. Its solution has been, is, and always will be one of the chief aims of every system of education even though it be not stated in definite terms, and the success or failure of the system is largely to be judged by the extent to which the problem has been met. Moreover, it follows that, as new educational conditions present themselves, it is necessary that the question should be restated and a fresh solution attempted which, with due regard to past experience, shall, nevertheless, be guided by and take advantage of the new factors in the case. It was a wise orator who said that "To be as good as our fathers we must be better; imitation is not discipleship;" and this statement is as applicable to the intellectual and spiritual life as it is to social and economic relations. Any solution, therefore, must be in terms of existing conditions, discarding methods which have served their day and time, but are no longer applicable. A wise conservatism is necessary, but to cling to traditions simply because they are traditions is to court failure. On the other hand, we are justified in expecting that, whatever be the form of the solution, it shall be characterized by genuine progress towards higher ethical as well as intellectual standards in every phase of student life.

These general statements concerning the problem we have presented find their application if we consider the college and university life of today from the moral and spiritual standpoint. In the first place, it is apparent to the most casual observer that, during recent years, these institutions have undergone an evolution that, in its breadth and rapidity, has been almost a revolution. From the small college with its limited curriculum and semi-monastic character of intellectual environment we have passed by leaps and bounds to the greater college or university with its many lines of activity and with an increasingly close connection between

the training there given and the intellectual equipment demanded by the world of affairs.

In the second place, it is equally evident that, in the face of these conditions, we can not hope to win the desired result unless we first look for the controlling factors, and then, with tolerance and faith, with slight regard for precedents and less for prejudice, seek by actual trial to find and foster the practical methods by which the moral and spiritual character of the institution may keep pace with its material and intellectual growth. Indeed, we may question whether the failure of any institution to measure up to the standard it has set is not due to the fact that, while adjusting itself in other respects to the new relations, it has allowed once active spiritual forces to become atrophied, because the methods of applying them are not in accord with actual needs.

In the third place, it follows that the moral and spiritual atmosphere of any institution can not be judged by the presence or absence of any definite set of regulations for the instruction or control of the students religiously or otherwise, even though at one time these may have been considered necessary. On the contrary, our sole criterion must be the results that are being secured today when measured by those that are found in other communities where religious influences prevail.

Admitting these considerations, it would seem a simple thing to answer the question as to the character of the atmosphere of any institution. Indeed, we might expect to find it a matter of common knowledge. All our institutions, either State or endowed, are wholly or largely under the control of the people they serve, and the largest publicity is given to their activities. Progress in intellectual lines, academic honors, athletic contests, social interests, in short, all other phases of student life, are noted in the press and widely discussed with, in general, a reasonable appreciation of their meaning and value. Unfortunately, however, concerning present college life in its relation to character building, the same conditions do not hold and the prevailing opinions are largely at variance with the actual facts. Its temptations are discussed as if they were extreme or, to say the least, unusual. Its apparent freedom from authoritative control is interpreted as license. The occasional wrong actions of individuals or groups of students or the more frequent ones which are ill-advised, but innocent of evil intent or con-

sequences are taken as evidence of lawlessness or immorality; while the absence of compulsory religious exercises is instanced as proof of a tendency to undermine the convictions which are the foundations of faith. Especially is this the case in relation to State universities, which, lacking the support of denominational foundation or control, and facing entirely different conditions, have been forced through experiment to find other means of solving the problem while meeting criticism on every side.

The causes which have led to these opinions and their relation to the transitional period of rapid development of American colleges are not matters of present interest. If, however, it be true, as we have confidently stated, that the prevalent ideas are largely erroneous, it would seem that there is need for an examination of the evidence and a reconstruction of public opinion in accordance therewith, to the end that the efforts of those who are earnestly seeking for the best things may have the enthusiastic support which they deserve.

Again, it follows that if we are to learn the real meaning of the life of any community of students and its power for character building, we can not view it with reference to its conformity with preconceived ideas or judge it by the superficial evidence given by the improper actions of a few individuals or the rarer instances of a seeming disregard for authority. On the contrary, we must first seek to ascertain the factors which are molding student thought and action, and then ask what is being done to take advantage of them in such a way that Christian manhood and womanhood may become the prevalent type. These are the vital questions, and to them we turn.

To enter into any extended discussion of these factors is beyond the limits of this bulletin, but we may summarize them in a few general statements which, though necessarily incomplete, we trust will lead to a broader recognition of the actual conditions both in American colleges and universities at large and in the University of Texas in particular, where, we believe, the power and potentiality of these factors is being manifested to an unusual degree.

In the first place, we note that possibly the most potent influence for good is the increase in student self-government and individual freedom, which to a marked degree has characterized every advance in educational methods. Students are less and less con-

trolled by direct authority and more and more by a healthy sentiment which is pervading all their interests. As President Thwing has said in his book on "College Administration:" "The history of the government of the students in American colleges is a history of increasing liberality and orderliness. * * * College laws have also become less numerous and far less personal than of old. * * * The rights of the students, natural or prescribed, are more honored. * * * It may be said that students are rebellious against the control of their private life by the college authorities, and are also hospitable to all general influences that look to the formation of their best character. Students wish to be helped; students do not wish to be commanded; they are open to influence and not to control; personality rather than law represents the wise method." Any so-called paternal form of government which aims to control large bodies of college students by rules and regulations is an anomaly, for it is opposed to the spirit of mature youth and is actually antagonistic to the power of self-control which it aims to produce. Probably ninety per cent of the students in any of our more advanced institutions do not require to be governed in any such manner, and naturally they grow restive under restrictions that are in reality designed for the few. A college is not a reformatory, and the best interest of the large majority requires the speedy elimination of those who are unfitted to benefit by its privileges. Also, it may be questioned whether it is not better to compel the unfit to seek some other profession than it is to hold them to oft-slighted tasks by artificial restraints. Moreover, it is wrong to call such methods paternal, for they are contrary to the practices of family government. What the parent really desires is not a continuation of the discipline required by children, but that the son or daughter may be treated in a manner suited to his or her age and that is calculated to develop a self-controlled individuality. Home life with its all powerful influences of parental love and filial devotion cannot be successfully grafted upon the college or university, and it is not desired that it should be, since each has its peculiar sphere. That there should be no break in continuity between the influences of home and those of college life is true, but whether or not this exists depends largely upon the home and the degree of self-control and mental balance that is there inculcated.

As President Hyde, of Bowdoin College, has well said in his book on "The College Man and the College Woman": "Whenever prescription and paternalism undertake to domineer the life of the students, there we are sure to find either lawlessness, rebellion and all manner of boisterous mischief, or else the product of such an institution will be a lot of good-for-nothing, effeminate, namby-pamby weaklings. The only way to escape this alternative is to provide for the students a physical, intellectual and social life which shall not be merely what the mature, decorous judgment of their elders declares it ought to be, but, first of all, what the students earnestly and enthusiastically and freely make for themselves and cherish as their own." "The wisest college discipline fits neither the immature nor the mature, but youth who is passing from immaturity into maturity. It appeals to the highest and best motives, but scorns to deal with any others. * * * It sometimes fails, but is usually in the long run successful. * * * It is sure to be misunderstood by the general public. * * * It lays those who employ it open to the charge of all manner of partiality, weakness, inefficiency from those who look at the outside facts and do not comprehend the inner spirit. But it is the only discipline that fits the college state of development; it does its work on the whole effectively; it turns out as a rule loyal alumni, moral citizens, Christian men."

This increase in student self-government and personal liberty and the orderliness which is its consequent has caused a readjustment of relations between faculty and students which is of especial benefit to both. Freed from the duties of an administrative police officer, the teacher is able to exert an influence that is all the more effective because not forced; for, though to the mass of students he may not hold the ideal relation of "guide, philosopher, and friend," he is no longer regarded as a sort of intellectual tax-assessor to be circumvented when possible. Freed from the restraint of small and, to his mind, unnecessary exactions, the student is able to view his studies in a true light and to gain from the teacher the inspiration which is the best product of scholarship.

Again, an important factor is that maturity of thought and judgment which is a growing characteristic of college men. In part, this maturity is the result of the better methods, and higher standards that are permeating secondary education and advancing

college entrance requirements; for these are doing much to weed out those whose mental operations are less active in intellectual than in other directions. In part, it is due to the many agencies that are forcing upon the attention of the young the problems of our present civilization and the influences that are making men and things. Also, in the younger States of the West and Southwest it is in large measure traceable to conditions which early demand judgment and self-reliance, and where the temptations that are met are characteristic of onrushing civilization and not of a decadent social life.

A third and most important factor in character building is the increasingly higher scholarship that is demanded for graduation. To quote again from President Thwing, "The best method of guiding the personal morals of a student is through making constant and severe intellectual demands upon him; hard work is an enemy to easy morals. Professional schools attempt only indirectly to influence the personal character of their students, but the officers of such schools usually believe that the most effective method of aiding the students to maintain uprightness in conduct is by maintaining high scholastic standards. Such a method should control in the undergraduate college. The man who works hard in college, who is required to devote eight or ten hours a day to the performance of his academic tasks, has usually little time left for evil indulgences, or, if he have time, has little strength, or, if he have strength, has little inclination; and the man who lacks time, strength, and inclination for base indulgences is quite sure of being free from them."

A fourth factor, which is closely co-ordinated with those that we have mentioned, is the development which has taken place in the student's code of ethics, a code which, if frequently stated in the picturesque argot of youth, is more effective than many legal enactments. Drinking, gambling, and licentiousness have markedly decreased, and those who indulge in them are generally looked upon as fools rather than as exponents of manly freedom. Lawless proceedings against the peace of college communities are no longer regarded as matters of tradition to be followed by successive classes, but are so generally frowned upon by the students that they have practically ceased to exist. Hazing is no longer an evil to be contended with. Fair play and honesty in athletics is

the rule and not the exception. The honor system in examinations is eliminating dishonesty in class work. In general, in all the relations between faculties and students, between the students themselves and between the students and the communities in which they live, the effective standards are more and more those of Christian manhood and womanhood. We do not mean that vice has ceased to exist, neither do we mean that the college is a place of security for the weak-willed boy who is easily led into temptations; for, as we have said before, it is not an asylum or a reformatory. We do mean, however, that evil habits are more and more confined to the few, and that those who practice them are no longer leaders among their fellows. Again, we do not intend to imply that the problems of college life have all been met, for that is far from being the case and will continue to be just so long as there is progress in education. Athletics, fraternities, and all interests aside from those of the class-room present questions of far-reaching importance which are by no means fully settled. On the other hand, they are the problems of vigorous growth and not of decadence, and their answers depend upon a wise co-operation between students and faculties, and not on hasty or drastic legislation. Finally, we note that while it is true that we should not be expected to judge students by different standards from those in force in the world at large, nevertheless we should not allow ourselves to be led astray by false impressions. Young people do not carry their hearts on their sleeves, and frequently sterling qualities are concealed by an assumed carelessness of demeanor and speech which is characteristic of youth and not to be taken too seriously. So, too, bodies of students are sometimes carried by emotional enthusiasm to lengths which, as individuals, they would not approve; but while this may be reprehensible, it does not call for severe measures. Noisy jubilations and the overflow of animal spirits may not be amusing to the tired dweller in a college town, but they need not be mistaken for vicious rowdyism. Even "grown-ups" sometimes celebrate victories, political or otherwise, and not always with better taste. After all, we are a fun-loving people, and between young and old the difference is largely one of degree. For both a wise control is necessary, but it is easy to carry prohibition and repression too far. To quote again from President Hyde, "With all its incidental follies and excesses, col-

lege conduct is more orderly, college judgment is more reasonable, college character is more earnest and upright than are the judgment, conduct and character of youth of the same age in factories, offices, and stores, or on farms or on shipboard. As far as these matters go, a college is, physically, mentally, and morally, the safest place in the world for a young man."

Lastly, the fifth and most important factor is an interest in religious matters which is none the less vital even if it does not express itself in the formulas of conventional piety. And here we cannot do better than to quote from a recent article by Dr. Lyman Abbott, entitled "Shall we send them to college?" Writing to parents from the standpoint given by ten years of close acquaintance with the moral and spiritual influences of American colleges, Dr. Abbott says: "The first fact of which I am absolutely sure is that college students are interested in religious themes, and the profounder the theme the greater the interest. In nearly or quite half the colleges in which I have spoken, the attendance has been absolutely voluntary; but on Sundays the chapel has always been crowded, and on week days almost invariably well attended. Nor can this be due to mere curiosity to hear an advertised stranger, since when he was no longer a stranger the attendance did not lessen; nor to the fascination of a dramatic impersonator or an eloquent orator, for I am neither. What interests my audience is the theme, not any eloquence in its presentation. And the more profoundly spiritual the theme, the greater has been the interest. The attention has been unmistakably more tense when the subject discussed has been such as the Personality of God, the Immortality of the Soul, or the Person of Christ, than when it has been solely ethical or sociological. And this applies equally to audiences in those colleges in which attendance has been required. Twenty years ago it was not always easy to secure attention from such audiences; now their readiness to listen is decidedly greater than that of ordinary congregations. College congregations are composed of eager audiences; indifferent hearers are rare exceptions.

"It should be added that this interest has changed in its character in the last twenty-five years. At that time the questions in which college students were chiefly interested were those growing out of evolution—how to reconcile Genesis and geology, or the

doctrine of the Fall with the doctrine of the development of man from a lower order, or, more broadly, the unquestionable teachings of science with the apparent teachings of the Bible. The modern collegian has apparently adjusted his religious faith to the doctrine of evolution. These questions no longer appear to perplex him. His theological questions are more spiritual, more vital, more questions of real experience: how shall he think of God? of communion with God? of forgiveness of sins? of the character of Christ? of the future life? * * * But the college questions are not merely questions of theology or of spiritual experience. They are not less, possibly they are more, questions of service. What can I do for my fellow-men, and how can I best do it? are paramount questions among these college men and women—that is, among those whom I have met. In his “Spiritual Significance of Modern Socialism” John Spargo asks what he evidently regards as an unanswerable question: “Where today are the dreamers of dreams setting the hearts of men aflame with holy enthusiasms, setting the feet of young men and maidens marching toward the vision? Where is there faith in mankind, faith in the future of the race, in the capacity of mankind to rise higher and higher, to complete the chain of evolution from brute to brother? * * * Where? In all our American colleges, North and South, East and West. There is no lack of dreamers: of hearts aflame with holy enthusiasm; of young men and maidens eager to march toward the vision; of faith in the capacity of mankind to complete the chain of evolution from brute to brother. What these young men and maidens need is not chiefly greater enthusiasm inspiring them to march, but wise counsel teaching them in what direction to march; not more vision, but more practical knowledge and more wise self-reliance, that they may make the vision real. In these ten years of college experience I have had a few come to me with the question, How to escape from some pit into which, through ignorance or sudden gust of passion, they have fallen; but I have had hundreds come to me with the question, How can I best serve my fellow-men; how best promote universal brotherhood? And this counsel has been sought alike by men intending to go into the ministry, into law, into business, into teaching, into journalism. With comparatively few exceptions the questions which are brought to the college itinerant pastor and

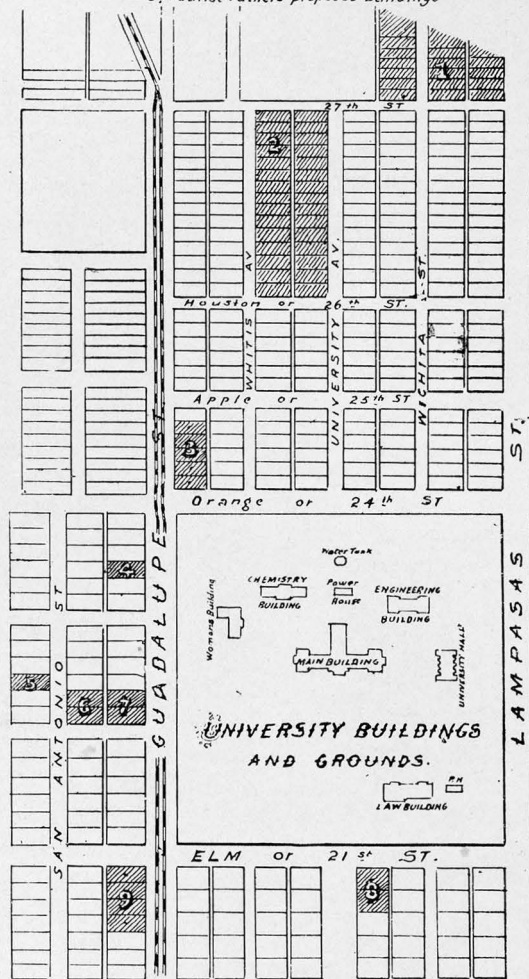
preacher may all be classed under these two categories: What may I believe, with reasonable conviction, concerning the invisible world? and, What service can I best render to my fellow-men? This spirit of human service is in the air—certainly in the college air. He who goes to an American college and does not find himself inspired by this spirit of service must either be more impervious to the influence of human enthusiasms than I am, or must have selected for himself a very different circle of college fellows from those whom I have met.”

These statements concerning the influences in American college life that tend towards character-building may seem apart from the text of this bulletin, but they find their justification, if such be necessary, in their application to the University of Texas. As we have said before, there is not only a widespread tendency to magnify the temptations which confront the student and to consider them as peculiar to college communities, but—and this is more unfortunate—there is a general failure to recognize the factors which, during recent years, have done so much to elevate the standards of college life. Particularly has this been true in the case of this University, and therefore, in justice not only to its reputation but to the people to whom the institution belongs, there would seem to be a need for a better understanding of the student body and of the conditions that bear upon its welfare. Furthermore, if we are to appreciate the meaning of the religious activities which it is our chief purpose to set forth, it must be in the light of a full knowledge of the impelling forces of which these are both the expression and the result.

Turning now to the direct question before us, let us first consider briefly the development of the religious movement in the University, and then discuss more in detail the various activities in which it has resulted.

On looking back only some eight years, we find that the conditions in the University were, in general, as follows: On the one hand there was the rapidly-growing student body, strong and virile and showing much maturity of thought and earnestness of purpose, but lacking the vitalizing element of religious training. On the other hand, there was the faculty, working with the students in a fine democracy of common interests and seeking to find the method for supplying the need, but with little success. The Young Men's

- 1, Presbyterian Theological Seminary. 2, Episcopal Chapel & Grace Hall.
- 3, University Methodist Church. 4, Young Womens Christian Ass'n
- 5, University Baptist Church. 6, University Presbyterian Church
- 7, Young Mens Christian Ass'n. 8, Christian Womens Board of Missions
- 9, Paulist Fathers proposed Buildings



PLAT OF UNIVERSITY GROUNDS AND ADJACENT RELIGIOUS INSTITUTIONS.

Christian Association had only slight influence, and the Young Women's Christian Association was but little more than a name. A certain number of students were more or less closely identified with various churches in the city, but the large majority had no church affiliations, and Bible Study was confined to a few. In a year, however, a decided change had taken place, and almost simultaneously in several quarters, both without and within the University, there began a movement that in the breadth and meaning of its development is of very great significance, not only to the University of Texas, but to all institutions of like character. One after another, in rapid succession, the churches already in the neighborhood of the University and more or less identified with it, have become University churches,—and this in fact as well as in name,—while other denominations have followed suit either with church organizations or, as in the case of the Disciples of Christ, with an endowed institution having Bible Study for its chief aim. Church edifices have been erected through the personal sacrifices of the members, pastors engaged with reference to this special field for church work, numerous Sunday school classes organized for men and women students, and, in brief, every effort made to build upon the strong, if unexpressed, interest in religious questions which is characteristic of college students today. At present the University is nearly surrounded by these active organizations. Commencing at the main entrance to the campus at the south and passing by the west side to the northeast, we find the Texas Bible Chair of the Disciples of Christ, St. Austin's Chapel of the Paulist Fathers, the University Young Men's Christian Association, the University Presbyterian Church, the University Baptist Church, the University Methodist Episcopal Church, South, All Saints Chapel, Grace Hall and Gregg House of the Protestant Episcopal Church, and the Austin Presbyterian Theological Seminary, all of which are so closely identified with the University as almost to form a part of it. At the same time, the other churches in the city, through their pastors and members, have done much to forward the movement and to recreate public sentiment. Within the University, the Young Men's and Young Women's Christian Associations have undertaken to vitalize with spiritually human interest every phase of student life and, through a close co-operation with the churches, to encourage such a rational study of

the Scriptures as shall form a secure foundation for intelligent faith.

To outline in a few words the results of this movement is a difficult matter, for while certain effects are apparent to the casual observer, others are shown in the trend of student thought or in the growth of a more healthy college spirit and these are not easy to analyze or describe. We may state that during the past year hundreds of students were engaged in various departments of church work and that more than one thousand were enrolled in Bible Study and mission classes, but any such statistics are incomplete since they only indicate the deep currents of sober thought of which verbal piety is but one expression. In reality, it is in the stimulation and direction of these currents that the movement is most effective, and while it is utilizing the all-powerful influences of Bible Study and church connections, it recognizes that these are the means and not the end, and that its real aims are the cultivation of spiritual thoughtfulness and the formation of "those deep-grooved, sub-conscious habits of good fellowship and courtesy, kindness and courage, thoroughness and sympathy, serviceableness and self-sacrifice which should be the marks of the college man and college woman."

Finally, we remark that the success of this movement largely depends upon certain facts which we may mention because of their more than local significance. In the first place, the movement originated within the University and is an expression, on the one hand, of the spiritual needs of the student body and of the interest in religious matters which we have noted, and, on the other hand, of the belief of the churches that "Religion rationally presented can hold its place among the competing interests of the world and that the hearts of young people are naturally receptive and responsive to its call." In no respect has it been compulsory or forced upon the students by artificial means, but in the broadest sense it has been their movement and under their control.

In the second place, its success has been the result of a broad spirit of co-operation between the student organizations and the churches, and between the churches themselves. On the one hand, the influence of the churches is, in large measure, made effective through the efforts of the Association, whose aim is to lead each student to connect himself with some church and whose officers

and the majority of whose members are themselves active in church work. On the other hand, the churches have recognized that the problem is interdenominational and not sectarian and they are attacking it with a spirit and unity of purpose and action that are in themselves strong factors.

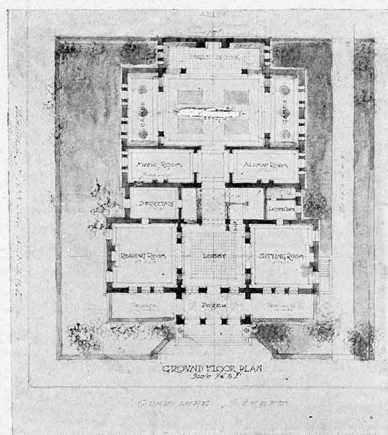
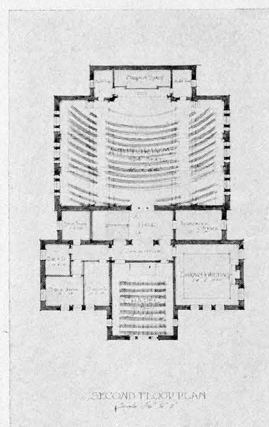
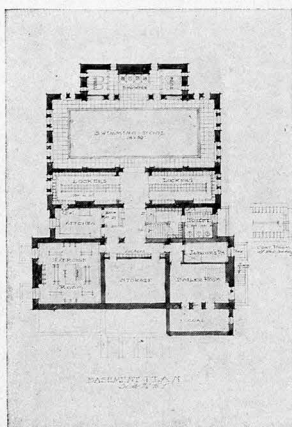
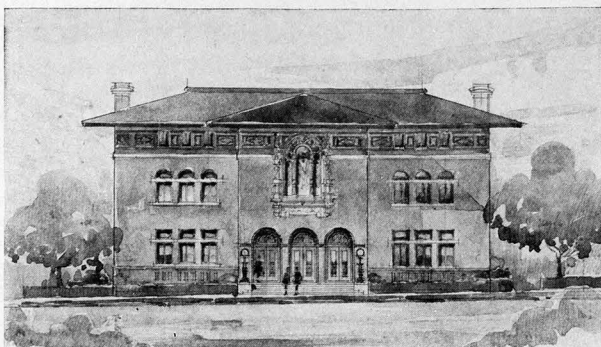
In the third place, it owes its success to the guidance that has been given by those who have recognized the meaning of the factors that we have named and who have tempered their desire to give the students higher aspirations with some common-sense psychology. This last applies with special emphasis to the efforts on behalf of the young man among his fellows. We have learned that he is an admirer of virile manhood in every guise, but that he hates cant and takes a delight in detecting and ridiculing any trace of it. He recognizes the deep meaning of religious questions, but sees no reason why he should not approach them naturally. To him gravity does not imply solemnity. He does not wish to be asked frequently about his soul; but that is not because he does not care, but because he instinctively shrinks from laying bare his deeper feelings. He craves to hear less about sin and hell and more about Heaven and God's love. The first he recognizes, but the second he hungers for. He has little regard for precedents and traditions, unless they seem to him to be in full accord with present conditions. He does not condemn amusements simply because they have been misused by those who lead men astray, for he does not see why things that are good in themselves should be given to the devil. Rather, he contends that the good or evil character of an amusement depends chiefly upon the manner in which it is conducted. Without any Jesuitical excuses, he distinguishes between sinning and "making a fool of himself," according to the motive of the action. He takes no stock in the old adage that he must sow his wild oats, but thinks that people should distinguish between a whole crop and the few spears that, through a carelessness which he regrets, have been mingled with the wheat. While he does not doubt the premises for our beliefs, he does not think that all the conclusions are justified and he demands a revision in the light of experience. Moreover, while he is often illogical, he will allow no one else to do his thinking for him; and in the face of dogmatism he is apt to become a carping critic. Though not a man, he desires to be treated as such, and

when so approached is responsive to all fair dealing, while quick to detect any seeming attempt to deceive him as to real motives.

We might continue with this enumeration of the characteristics of his thought, but we have said enough here and previously to show that, whatever may be our belief as to the validity of his opinions, it is necessary to take cognizance of them, if we desire to mold him in a rational manner. Moreover, we cannot hope to give him at once the standpoint that we have gained through years of contact with the world and from the experience obtained through sorrow and error. It never has been possible, and never will be, for it is contrary to the law of nature. Perhaps, too, we should not try so hard to do so, but should question whether, in some respects at least, we have not failed to interpret properly our experience, and whether the conclusions have not been affected by a sort of mental astigmatism that has vitiated rather than broadened our vision. We may well ask whether past failures to attract and hold young men have not been because we have made no serious effort to understand them, because we have tried to dominate rather than to co-operate, to lead rather than be led.

Since, however, such general statements as these cannot give any adequate idea of what is being accomplished or what are the plans for the future, it has seemed proper to set forth in some detail the work of the past year as carried on by the organizations named, commencing with those within the University and following with the others in the geographical order previously given. For the preparation of these reviews we are indebted to many individuals who are engaged in the work, and we desire here to express our appreciation of their interest in this effort to secure a wider recognition of the influences that here prevail.

In conclusion, we can not but express the hope that not only may there be this broader understanding of actual conditions, but that it may result in more active co-operation in the movement so well begun. The work belongs to the whole State and to each denomination, and not alone to local churches, and it should command the enthusiastic support of all who have at heart the spiritual advancement of the young manhood and womanhood of this great State.



YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING.
(Now in Course of Erection.)

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

Charles B. McNeill, B. A., Secretary

In student life we find, as a rule, two types of Christian manhood. One of these, as President Hyde has said, finds its expression in "the conscious, professed, organized Christianity, which joins the church and the association, attends and takes part in meetings and casts about to find or invent ways to make both the world and one's self better than they otherwise would be. Sometimes, unfortunately, the Christian of this type neglects that devotion of himself to such forms of good as are already established,—the intellectual tasks, the athletic interests, the social life of the institution. In that case the result is that, good as it means to be, good as in many respects it is, this type of Christianity fails to be appreciated by the majority of the students; the leadership of all forms of college life passes into other hands, and this expressed, organized Christianity lives at a poor dying rate, by faculty assistance and student toleration."

The second type is that which is represented by that splendid, virile, intellectual animal whom we have come to recognize as the typical college boy. An admirer of scholarship but a lover of sports, and with strong social instincts he craves to play some part in every scene of what to him is the drama of college life. Generous to a fault and with a loyalty that commands our admiration, he will sacrifice himself for his friends or for what he believes is the common good. Honest and candid and clean, with plenty of faults of manner but few of heart, he is inherently a Christian, but he does not ally himself with those professedly such, largely because he fails to find among them that comradeship in common interests for which his nature craves.

That these two types should exist separately side by side is an anomaly that clearly calls, not so much for a reconstruction of student ideals as for a unification of these ideals through a better understanding, and it is this problem that the Young Men's Christian Association has undertaken to solve. To this end it has adopted a threefold policy. In the first place, it is endeavoring to increase the membership of the Association and to enlist the serv-

ices of representative students in every line, basing its claim for support not only on the benefits conferred by membership, but on the value to the Association of their influence and ideas.

In the second place, it is seeking to be of service to the students not only through its social gatherings and public meetings, but through actual assistance, which is offered on the basis of social justice which the student respects and which is divorced from any aspect of conscious charity.

In the third place, it is encouraging a natural religious life through its advocacy of Bible Study as a necessary part of practical education. While not neglecting its own special religious meetings, it realizes that individual study of the Scriptures is of the first importance since, not only here, but elsewhere, experience has demonstrated that no other influence is equally powerful in its effect upon young men.

Since the carrying out of this policy depends upon the students themselves, a simple but effective organization is necessary. This is secured by the employment of a secretary who gives his full time, energy, and talent to the work of the Association, enlisting therein the services of numerous committees of students, and thus bringing into active employment the largest number of workers. The financial support necessary is given by students, alumni, members of the Faculty, and business men of the city, which of itself speaks eloquently of the opinions held by those who, through personal contact, know of the effectiveness of the work done.

Since to appreciate the value of the Association, we must not only understand its policy and the reasons which have dictated it, but must also know the practical ways in which it is carried out, let us briefly review the work of the past year.

Two days before the session opened, about a dozen men met with the secretary for the purposes of organization, the appointment of committees, etc. To one of these committees was delegated the duty of meeting all trains during the opening days to assist new students in locating the University and in finding boarding places. Another committee conducted a bureau of information in the rotunda of the Main Building at the University, aiding students in matriculating and in the many matters connected with the commencement of student life. Hand-books were also distributed, giv-

ing much useful information concerning various student interests, emphasis being placed upon the work of the associations and the various churches. An employment bureau for the benefit of any students needing assistance was also active, and through it some twenty students found positions that enabled them to earn part of their necessary expenses. On the first Saturday night of the term, an informal meeting called "College Night" was held in the auditorium, when the working of the various student organizations was explained, college songs were sung, and those present introduced to one another. In brief, during the first days of the term, every effort was put forth in behalf of the new students, in order that, from the beginning, they might come to view the Association as an integral part of their student life.

As soon as registration was completed, the matriculation cards were examined by the secretary, and a classified list of the students was prepared, showing the denominational preferences in all cases where such was indicated, and enumerating those who had no church affiliations. A systematic canvass of the students was then made, an urgent invitation being extended to each individual to join the Association and to take some part in its many activities. As a result of this and similar efforts put forth during the year, a total membership of 300 was secured. Copies of the lists were also distributed to the pastors and to several members of the various churches, and with their active assistance a second canvass was made in the interest of classes for Bible Study, with the result that a total enrollment of 700 male students was secured. In addition to the classes in the Bible Chair and Sunday schools, nine classes were formed in fraternity houses with a total enrollment of 99, and ten in club and boarding houses with an enrollment of 158. These were conducted by the pastors of the churches, members of the Faculty, or by the students themselves.

Later a third canvass was conducted in the interest of mission study, and seven classes were formed with an enrollment of 55. Two of these were connected with churches, and five were held in boarding houses. The topics studied were "The Uplift of China," "Religions of the World," and "Effective Workers in Needy Fields."

In addition to these regular classes a special mission class was formed, composed of four men and four women students who have

volunteered to enter the foreign mission field. This class met once a week for prayer and for the study of missionary problems.

Another feature of the Y. M. C. A. work was the weekly religious meetings. These were held every Sunday afternoon during the year, the attendance averaging about 100. These meetings were usually addressed by students, but sometimes by prominent men from the city or from a distance. Among the addresses, the "Life Work" series, given by five speakers, was especially noteworthy. The subjects chosen were "The Business Man," "The Engineer," "The Lawyer," "The Teacher," "The Minister." In addition, the addresses given by Hon. William J. Bryan and Gov. R. B. Glenn under the auspices of the Association were heard by large numbers and were far-reaching in their effect. In January, Mr. E. S. Carter, from the International Committee of the Y. M. C. A., spent three days in the city and conducted a series of meetings for both the Y. M. C. A. and the Y. W. C. A. He was ably seconded by Mr. Harry White, a representative of the Student Volunteer Movement of the Y. M. C. A., who happened to be here at the same time.

Two half-hour prayer meetings were held each week. One of these was for the "Cabinet," which includes the officers and chairman of committees; the other was open to all. Through these meetings spiritual guidance and help was sought in the efforts by the members to impress upon individuals the claim of Christ and the interests of Christians.

Earnest as were the efforts for the students of the University of Texas, the relations of the Association to the General Association was not forgotten. Three members were sent as delegates to the Southwestern Student Conference at Ruston, La., and their increased enthusiasm after their return was decidedly stimulating to those who had remained at home.

In the social life of the University, the Association took an active part. Among the events of note were the annual fall and spring picnics conducted in co-operation with the Y. W. C. A., all members of the University, the Faculty, and the ministers of the city being invited guests. The fall picnic will serve as a type of both. Meeting in front of the Woman's Building, those participating marched to Wheeler's Grove, near the University, where camp fires were built, bacon fried, and coffee made. Bread, pickles, and

apples were also provided. After supper they gathered around the fires and enjoyed recitations, impromptu speeches, and college songs until a late hour. We should also mention the joint reception given at the home of Mrs. Kirby, Dean of Women, at the close of the spring term. Music, refreshments, and the presence of many guests brought much of pleasure to all.

As stated in a booklet issued by the Association (which has been freely used in the preparation of this bulletin), all who are acquainted with college work know that the religious and social needs of over 1000 male students cannot be met without a building set apart for their exclusive use. Such a building is necessary to give dignity and prominence to Christian work and to furnish adequate quarters for Bible study and mission study groups, meetings, etc. Such a building is necessary to furnish for every student a college home where he meets every other man in college on a common ground of friendship. Such a building is necessary to supply reading-rooms, rooms for games, and rooms for social entertainments which will provide recreation for students in their hours of leisure. Similar buildings have proved their usefulness at Columbia, Virginia, Cornell, Harvard, and at most of the other stronger universities of this country.

Recognizing this need, the movement to secure a building was begun in 1892, and seventeen hundred dollars was raised and deposited in a bank. For the next five years, however, but little was accomplished, and it was not until February 10, 1907, that the present campaign was launched at a mass meeting of the students, when over six thousand dollars was pledged. This was followed up by vigorous efforts among the students, Faculty, and citizens of Austin. During the following summer several students were active among the alumni and citizens of the State. As a result, up to May 29, 1908, the following had been subscribed:

In bank from 1892 campaign.....	\$ 1,700 00
By the students	11,244 00
By the Faculty	2,800 00
By citizens of Austin.....	19,634 00
By other citizens of the State.....	15,578 00
Total.....	<hr/> \$40,956 00

A lot, 117 feet by 120 feet, has been purchased on Guadalupe Street opposite the campus, at a cost of \$3750, and recently the contract has been let for the construction of the building. The total cost of the site and building will be about seventy-five thousand dollars, and the Association appeals to all alumni and friends of the University for their assistance. During the coming year an agent of the Association will devote his energies to raising the thirty-five thousand dollars necessary for the completion of the building, and it is hoped and believed that this amount will be secured.

The building, plans for which were drawn by Architects Endress and Mann, is to be a handsome one, and all possible care has been taken to design it for the special purposes in view. In general it will contain the following:

Basement: Swimming pool, baths, exercise room, locker rooms, kitchen, boiler room, storage room, closets, etc.

First Floor: Large lobby, reading room, sitting room, secretary's office, music room, alumni room, game rooms, ingle nook.

Second Floor: Auditorium, Bible-study rooms, mission-study rooms, offices, library, and writing room.

Third Floor: Dormitories, baths, closets, etc.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Marguerite Stuart, B. A., Secretary

The problem before this Association is, in its essential characteristics, the same as that which we have already stated in our discussion of the work of the Young Men's Christian Association. Allowing for all the differences of temperament and thought, young men and young women exhibit much the same characteristics as students, and any distinctions that we may make are specific rather than general. Where, then, no leavening process is at work, we find among the young women, equally as distinct as among the young men, two types of Christians. The one is the earnest, devoted, mature, spiritually-minded girl in whom the desire for self-sacrificing labor has found fullest expression. The other and prevalent type is the typical college girl whose spiritual growth is

less apparent than that of her abundant physical and mental vitality. Underneath a seemingly care-free exterior of social graces, there is the finest of moral fibre and the best of womanly ideals, but these find little expression in recognized Christian work because of the more pressing interests of academic tasks and the social life which she naturally and properly craves.

The task, then, which the Association has set itself is to wield so broad an influence that not only shall these two types come to an understanding and appreciation of each other upon the plane of mutual interest and benefit, but that every student shall find the Association an essential factor in every part of her University life.

For the carrying out of this general purpose an organization similar to that of the Young Men's Christian Association has been perfected, and from the point of view of simplicity and effectiveness it leaves little to be desired. A permanent secretary is employed, and under her direction there are nine committees, which are held responsible for the different phases of Association work. These committees are elected in March, and each consists of five students. Immediately following its appointment each committee prepares the plan of work to be followed, and these plans are revised by the cabinet, which consists of the secretary and the chairman of all committees. Throughout the year, also, each committee meets for one hour each week for discussion and for prayer.

Since to know the work of these committees is, in a measure at least, to know the Association as an effective working body, let us now review their activities during the past year.

Bible Study Committee: Inasmuch as it is through the study of the Book of Books, ethically, historically, and from a literary standpoint, that we approach the highest ideals, and also learn, as in no other way, the development of Christian civilization, the importance of this committee cannot be overestimated. That already its labors have met with marked success is due both to its constant activity and to the fact that it is an answer by students to student needs. From the "Bible Study Rally" at the opening of the fall term to the close of the University year, the importance of this study from various points of view was continually put before the students collectively and individually, and they were urged to join the classes that were organized for them. These classes were for the most part of the Sunday schools of the Bible Chair and the

churches, being formed specially for the students and taught largely by members of the Faculty of the University. Since, however, there are always some students who do not attend Sunday school, other classes were arranged by the committee to meet in the Main Building of the University at a convenient hour during the week. Also, during the first part of the year, a class in personal work was conducted by Dr. Vinson, the President of the Theological Seminary, and was largely attended.

This committee also encouraged daily Bible Study and prayer, and with much success. Keeping the "Morning Watch," which means a few minutes spent in these exercises each morning before breakfast, was not rare among the women students.

To obtain a full understanding of what has been accomplished, one must have personal cognizance of the effect of these efforts, both upon the individual student and upon the entire University. Since, however, amid the many interests which fill their lives, students do not voluntarily devote time and thought to that which they do not really care for, we may at least indicate the success obtained by the fact that, whereas six years ago there were only twenty-five of the one hundred women students who attended Bible classes, during the past year more than three hundred out of five hundred were thus engaged.

The Finance Committee: This had for its immediate purpose the raising of the annual budget, and for its ultimate aim the training of women students to give systematically for religious work. In former years the Association was dependent to a large extent on outside help, but during the past year almost all of the expenses were met by the members of the Association. Each one pledged what she felt she could give each month, the average amount per individual being from twenty-five to fifty cents. It is strictly against the policy of the Association to give entertainments or parties for financial aid, so the entire amount was contributed by members, friends, alumni, and ex-students. For 1908-09 the total budget amounted to \$1800; for the previous year it was \$2800. Over six hundred dollars of the budget for the past year was given as free-will offerings towards the lot which was purchased two years ago, and on which the Association intends building within the next few years.

The Intercollegiate Committee: This committee kept the Asso-

ciation in contact with all of the Associations in the State and some few in other States by letters and by Christmas and Easter greetings. In addition it assisted the editor and the business manager of the Texas Supplement of the *Association Monthly*, which is the State organ for the Association. It also secured subscriptions for the national organ, the *Association Monthly*.

The Missionary Committee: Appealing to that strong interest of young people in modern missions, which has crystallized in the Students' Volunteer Movement in which our own student body is represented, this committee was very successful. Through its efforts one hundred dollars was raised and sent to the Mokpo station in Korea, where Mr. and Mrs. Robert Knox, former students in the University, are doing such splendid work. In addition to this, fifty dollars were sent to Mr. Akazawa in Japan, to help in his work among his countrymen. Another of the important phases of the work of this committee was the education of the students in mission work, over one hundred of whom were enrolled in mission study classes. Other students read books from the mission library, which consists of sixty-two of the best books on missions. Another very effective way of bringing the most startling facts from the mission fields before the students, was by means of the mission posters, which were placed on the wall of the study room and changed each week during the year. During the year, also, a mission reception or party was given, where curios and costumes from mission countries were shown, and the life of their peoples illustrated. The committee, also, had charge of one devotional meeting of the Association each month. Usually these were the most interesting meetings, and had the largest attendance.

The Membership Committee: This committee had for its special aim the enrollment in the Association of as many of the students as possible. During the summer the members wrote letters to prospective students, offering information or assistance of any kind. During the first few days of the fall session they met the trains, took the new students to their boarding houses or to the University, introduced them to each other and to the other students, and helped them through the puzzling task of matriculation and in getting their numerous difficulties straightened out. In addition to this, they had dainty little hand-painted cards

placed in the mirrors in the rooms to be occupied by the girls, to indicate a welcome to new privileges and opportunities.

The Music Committee: As the name indicates, this committee selected the hymns and arranged special music for the weekly devotional meetings, and during the spring term it organized a choir, which proved very helpful and attractive.

The Practical Needs Committee: If somewhat less in evidence than other committees, the duties of this committee were no less important since it ministered to the comfort and pleasure of all the members, and to the peculiar needs of some. By it the study rooms were kept ventilated and in order, and thoughtful, uninterrupted study made possible; by it a loan library was established for the use of those who found the expense of text-books too great a tax, and through its co-operation some students were able to find opportunities for earning, in part or in full, their necessary expenses.

The Religious Meetings Committee: This arranged for all of the devotional meetings during the year. These included not only the weekly devotional meetings, but all special meetings, such as the Week of Prayer, the Student's Day of Prayer, etc. Student problems were studied, and appropriate leaders were asked to take these problems for the basis of discussions at the weekly meetings. Special workers, evangelists, missionaries, and prominent speakers who visited Austin from time to time were invited to address the students, but by no means the least forceful were the meetings which were conducted by the students themselves.

Social Committee: The primary purpose of this committee was to lift up the standards of right living and to better the social conditions in the entire University, not only for the timid, shrinking country boy or girl, but for the gay and thoughtless students as well. All the social affairs given by the Association were under its direction, and the women students were invited to all save the "Senior Luncheon," which was given to the graduating class, the only guests being the cabinet, the Dean of Women, and two or three instructors. When receptions or picnics were given with the Y. M. C. A., the same democratic plan was followed and the entire student body was invited.

During matriculation week the committee, with the assistance of the general secretary, the president, and other members of the

Association, served iced-tea and sandwiches to all comers, morning and afternoon, each day. The tea table was made as attractive as possible, and a cordial welcome was given to all. On the first Saturday a reception was given that the new and old students might become acquainted with each other. At this time, also, notices were given concerning the services in the various churches, and all were urged to begin their attendance at once.

When the examination weeks came round with the extra strain upon the nervous system of the student, the committee met the emergency by serving tea and crackers throughout each day, while strictly enforcing a regulation forbidding all discussions of examinations at the tea table. These moments of rest and refreshment proved of real practical value, as was evidenced by the appreciation of the students; expressed not only in words but also in numerous offerings of candy, flowers, sandwiches, etc., to add to the attractiveness of the tea table and to the pleasure of all.

The two picnics given to the entire student body in co-operation with the Y. M. C. A., and the joint reception, which is one of the features of Commencement, have already been described, and we will therefore merely enumerate them as important features of the work of this committee.

Also, we may add that the efforts of the committee were by no means confined to these general social functions. It was concerned about the sick and the homesick as well. Recognizing the value of a cheerful "good morning" or "hello" to the girl who had few friends because of her retiring nature, it sought through cordial greetings to promote fellowship in the classroom and corridors and on the campus. In short, in such small but powerful ways it endeavored to put down snobbishness as "common and unclean," and to intensify the spirit of a true student democracy.

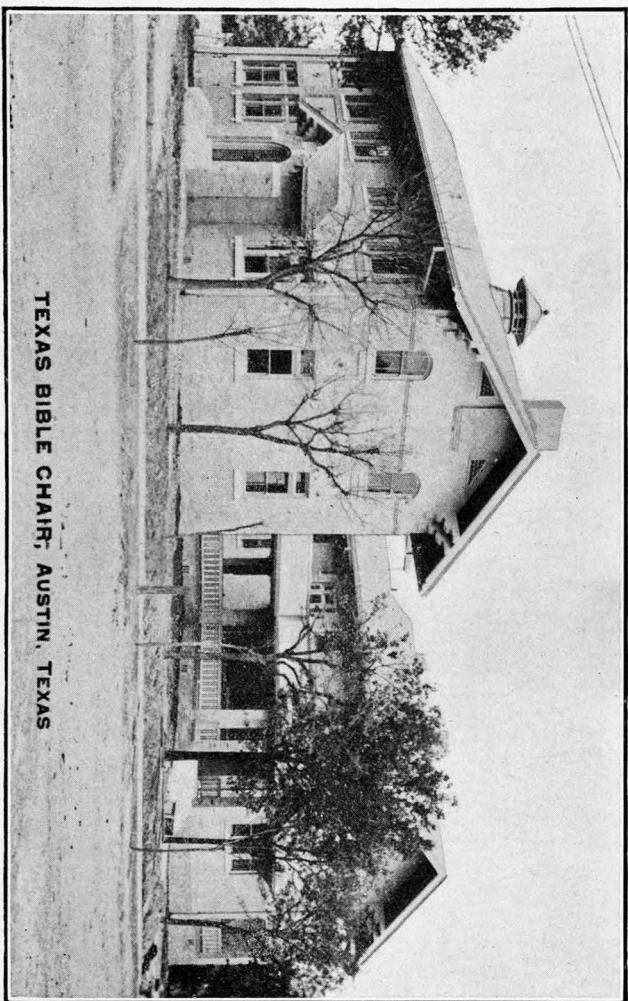
Finally, we may note that the Association has not wholly confined its efforts to the University, but has taken a leading part in the promotion and encouragement of similar associations throughout the State. Not only by advice and example, but in various practical ways, it has done much to assist the other sixteen student and four city associations in the development of plans that are suited to their needs.

THE TEXAS BIBLE CHAIR

Rev. Frank L. Jewett, A. B., Instructor

Some fifteen years ago the Ladies' Missionary Society of the Christian Church determined to do its part towards securing more active and potent religious influences in our State universities. In seeking for a point of contact with the students, it was suggested that such might be found in courses of Bible Study, placed on the same basis as university courses and conducted by an instructor trained especially for this work. This, indeed, is a modification of Thomas Jefferson's idea that theological schools should be established in connection with all universities, in order that through them the lives of the students might be enriched and enlarged. In the development of this idea, Bible Chairs have been founded at the universities of Michigan, Virginia, Kansas, and Texas, and the successes already attained have demonstrated the wisdom of the plan. Recognizing the principle of separation of church and state, and always insisting that the student shall devote his best energies to his university work, the occupants of these Chairs have, however, been able to do much towards the carrying out of the idea of the founders and the creating of an atmosphere that is spiritually as well as intellectually stimulating.

Both, then, as exemplifying the general character of the movement and because of its direct connection with our own University, a brief description of the Texas Bible Chair should be of value. In the fall of 1905 the property adjoining the grounds of the University on University Avenue was purchased and temporarily fitted up to serve as a residence for the instructor and for class-room purposes. The funds necessary for the purchase were supplied by the State Missionary Society of the Disciples of Christ and by citizens of Austin and others, among whom Mrs. M. M. Blanks, of Lockhart, should be specially mentioned. From the beginning Mrs. Blanks took a great interest in the work, contributing \$1000 several years before the actual purchase of the property, and later giving \$9000 to be used as an endowment fund. For the first three years the work was moderately successful, but it was evident that the building was inadequate; and again Mrs. Blanks came to the aid of



TEXAS BIBLE CHAIR, AUSTIN, TEXAS

THE DISCIPLES OF CHRIST.

the institution giving \$8000 more, which, together with her previous gift of \$9000, was used for the erection of the beautiful and commodious buildings which were built upon the site of the former residence. One of these is used as a home for the instructor, and the other for class-rooms, and the two are so connected by a gallery that they can be thrown together for reception purposes.

It is hoped that in the near future a permanent endowment fund will be provided, but in the meantime all expenses are met by the State Missionary Society, it being determined that the services of the Bible Chair shall be free to all.

As before stated, the first aim and purpose of the Bible Chair is to offer such courses in Bible Study as shall be effective towards an understanding of the meaning of life. To this end, the Instructor and his co-laborers present courses on the Life of Christ, The Life and Missionary Labors of Paul, Job and the Problem of Suffering, Hebrew History and Prophecy, The Psalms and Hebrew Poetry, Proverbs, etc. The classes meet as a rule only once a week, the hour being selected to suit the convenience of the student. In these courses the practical bearing and applications of religious truths are dwelt upon, the teaching being absolutely non-sectarian in every phase. The entire aim is to study the teachings of the great men of the Bible, the conditions which inspired them, and the ideas and ideals which they set forth; and to assist the student in making these ideals his own. Working for no one denomination but for all denominations, it is hoped that these classes will lead many to connect themselves with that church within which their interests lie, by whatever name it may be called, since to this end must all religious study tend.

The whole policy of the Instructor is constructive. Recognizing that he represents a single interest in the midst of a community of interests, he desires that he may be a factor in that molding of the religious life of the University which can come only through healthy co-operation, believing that in order to serve one he must serve all.

Beyond the scope of the work as outlined, the future plans of the Bible Chair are somewhat indefinite, but it is certain that it will find an ever-increasing field of usefulness. One opportunity has already appeared in connection with the social life of the students;

for it is evident that here a real service may be rendered to that large group who not only do not have a wholesome social life, but who have practically none at all. There are various reasons why this is so, but they need not be suggested here; the fact remains. It is, therefore, the purpose of the Instructor to arrange for social gatherings for groups of students, thus bringing them together in surroundings which mean social development. College songs, conversations, games, illustrated lectures, musicales, etc., can be made of great value to many an awkward boy or bashful girl, and will aid them to secure that command of themselves which comes with a disappearance of self-consciousness.

Plans for a fuller co-operation with the Y. M. C. A. and Y. W. C. A. in their activities, with the various Sunday schools in the use of more modern methods of religious pedagogy, are under advisement; and in these and other directions each year will bring new aspirations and better results.

During the four years that the Bible Chair has been active, some 500 students have been reached religiously, more or less definitely. With some the points of contact have been few, with others many; but on the whole the work is abundantly worth while. Certain it is that from the Bible Chair and the other organizations with similar purposes, the spirit of religious life has so permeated the University that it has become a religious institution in fact if not in name. Nevertheless, all the interests together, have not accomplished *all* that should be done. The field is great and complex, and will always have its problems and difficulties. Friendship, faith, and the spirit of Christ will alone secure from year to year a larger harvest from as rich a soil as was ever tilled by man.

ST. AUSTIN'S CHAPEL

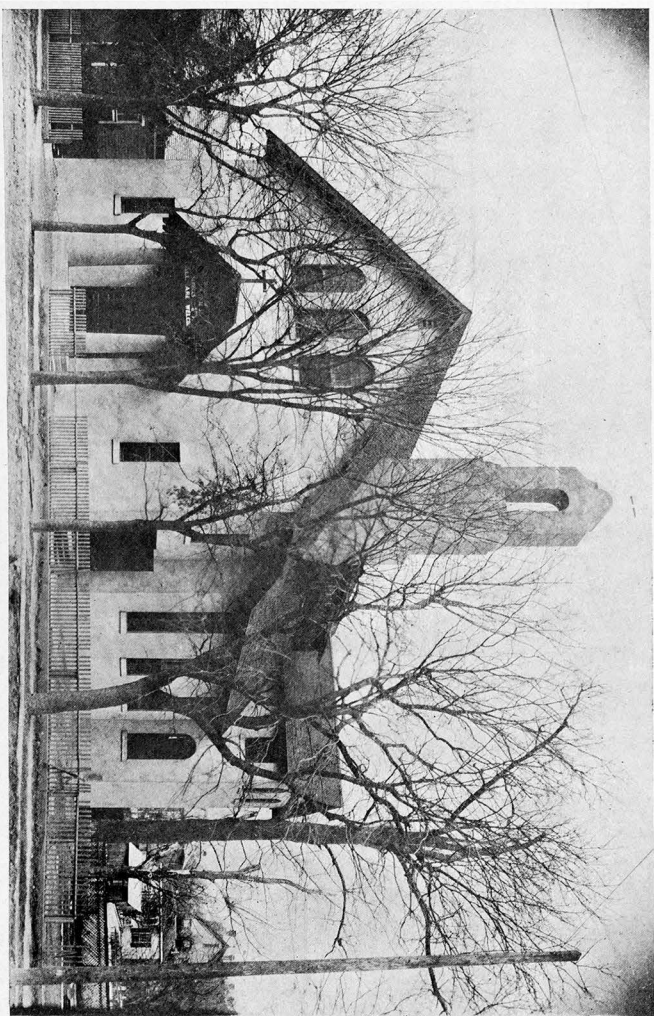
Paulist Fathers of the Catholic Church

Rev. M. P. Smith, C. S. P., Pastor

Rev. C. E. Bradley, C. S. P., Assistant Pastor

The work of ministering to the spiritual needs of the Catholic students at the State University is in the hands of the Paulist Fathers.

ST. AUSTIN'S CHAPEL—THE PAULIST FATHERS OF THE CATHOLIC CHURCH.



confidently presupposes a more than average maturity of mind among them.

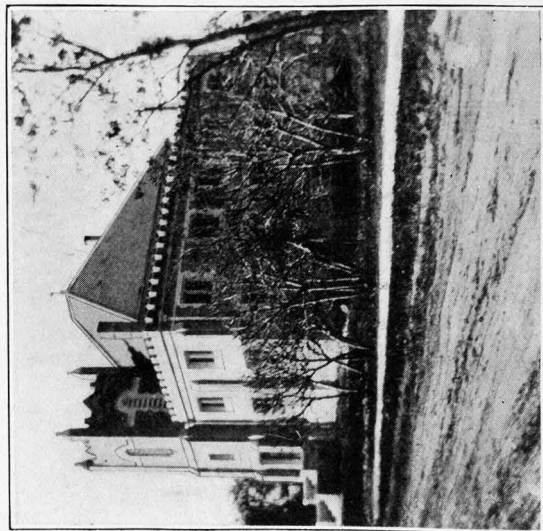
The organization is to be formed similar to the Newman clubs already in existence at Harvard, Dartmouth, the Massachusetts Institute of Technology, the Universities of Wisconsin and California, and several other of the leading educational institutions of this country. These are democratic, self-governing organizations of students, advised by their elected spiritual directors, and are the life and center of an ideal social, intellectual, and spiritual activity. The one at the University of California, under the direction of the Paulist Fathers, will serve as a model for the one to be established at Austin, not only because the conditions at the two institutions are similar, but also because the work at California has been so signally alive and successful.

In addition to the church, a building will be needed containing suitable reception rooms, where the social life of the students may find a home, a specialized library and reading room, lecture halls, and a gymnasium.

One of the most distinctive features of the work will be a regularly maintained system of lectures given by the pastors of St. Austin's parish, and by other speakers of distinction specially qualified. In this way, for example, law students will be instructed in the ethics of their profession as set forth by the Catholic Church; students of sociology will be guided through the maze of bewildering controversy that at present besets that engrossing science; classes for the study of church history and the Scriptures will be organized; and conferences held to meet the requirements of Catholic students in every field of science, literature, or events of current interest.

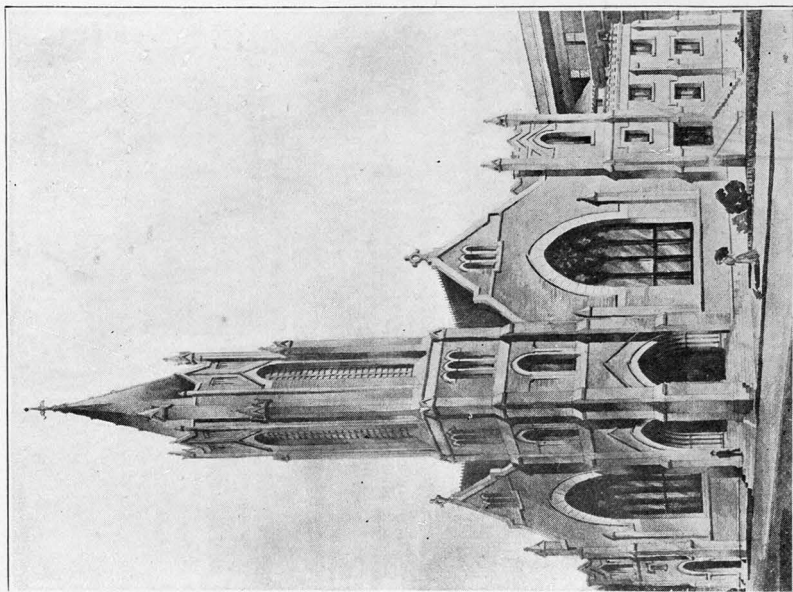
The plan of work is by no means fixed yet on hard and fast lines, for this is a new departure in the history of education. The idea behind it, however, is well-defined and by no means experimental in its nature. It is to do as wisely and effectively as possible, by whatever means time and circumstances may suggest, all that can be done to fill the gap which now exists in our public educational institutions between the spiritual and intellectual life of the students.

More detailed information on this subject can be found in the booklet entitled "The Proposed Catholic Chapel and Lecture Hall



(Present Building.)

HIGHLAND—THE UNIVERSITY PRESBYTERIAN CHURCH.



(Building When Completed.)

at the University of Texas," which the Paulist Fathers published last summer at the beginning of their work.

HIGHLAND, THE UNIVERSITY PRESBYTERIAN CHURCH

Rev. S. E. Chandler, D. D., Pastor

This church was one of the pioneers in the student work at the University. More than ten years ago the students attending the Highland Church were fully organized to carry on aggressive work, and these efforts have since been continued without interruption. The committee which has this in charge is directed by a member of the University Faculty, who is also a ruling elder in the University Presbyterian Church, and includes two other members of the Faculty and more than fifteen students. To the latter belongs much of the credit for the excellent showing made by this church.

The first day of matriculation finds this committee at work. As students enroll and give their street addresses, the list is secured and distributed to the members of the committee, who visit and invite to Sunday school and church every enrolled Presbyterian before he has been in the city over one Sunday. In many cases these committeemen go after the students on Sunday morning and take them to church. In many more cases, personal friends of new students are pressed into service by the members of the committee to take their friends to Sunday school and church for the first time. These invitations are not only extended once, but throughout the year, once, twice, many times. If the committee can arouse an interest in a church other than its own, it is instructed to do so, as all are working for the great cause, and not for any one church. The members of the committee do systematic visiting among Presbyterians, and those not affiliated with any church; they visit the sick, work in the interest of the University Christian associations, invite to the daily prayer service, which is under the direction of the University authorities, and do personal work. All this is carefully gone over at a regular monthly meeting of the committee. Of course, the social side is not neglected, but, in the main, that is in the hands of other church committees.

The entertainment committee of the church, with the help of

the student committee, gives a social entertainment to the Presbyterian students at the opening of the session for the purpose of getting acquainted, the new with the old, and all with the church membership. At intervals throughout the year, other entertainments are given by the church, by the individual classes, and by the teachers, so that opportunity is afforded for the social intercourse that is so important a factor in the life of a young person, and especially one who is away from home.

To show in full what has been done during these ten years is difficult, but there is every reason for true joy in the steady growth of the influence of church. Within ten years the enrollment of the University has increased from 800 to 2273, including the summer school. The Presbyterian attendance has increased proportionately, the number now being 250 for the regular session. Ten years ago the students who attended the Highland Sunday school were placed in a class with others of the church. Later, a class was organized for the students alone. This class was then divided into three, and last year into five; and more classes will be formed as occasion demands. The following tables show the enrollment and attendance in the Sunday school during the past ten years:

University students, ten years ago.....	10
University students, five years ago.....	35
University students, 1905-1906.....	90
University students, 1906-1907.....	100
University students, 1907-1908.....	105
University students, 1908-1909.....	125
Average attendance, 1905-1906.....	40
Average attendance, 1906-1907.....	40
Average attendance, 1907-1908.....	51
Average attendance, 1908-1909.....	62

Nor is this all that this small church has done for the student work. Believing that it is placed within a half block of the University to minister to the rapidly increasing congregation of Presbyterian students from all over the State, and to serve as a center of home missionary influence for the Southwest, it has undertaken to prepare for labors that shall last as long as building material can last, and that shall meet the needs of the students of our de-

nomination for generations to come. Plans, therefore, were prepared for a modern church edifice with main auditorium, Sunday School auditorium, Bible class rooms, club rooms, etc., with the desire that the church shall be the gathering place for many interests. The Sunday school with its eighteen rooms has been completed at a cost of \$22,500 and was almost entirely paid for by the local congregation of two hundred members. Already, however, it has become inadequate for the Sunday school, and the necessity of using the small auditorium for the church services has seriously interfered with progress. Believing, with Mr. Jno. R. Mott, that "If the leading denominations would take hold of this matter on a national scale and provide ways and means for locating and generously maintaining ministers of recognized ability, *in connection with the regular community churches at all of these leading university seats*, to reach and influence the strongest students, it would prove to be *one of the most statesman-like and helpful policies ever carried out by the Christian Church*," this church has undertaken a State-wide campaign to secure the funds necessary for the completion of the building. In this it is following the example of our sister church of the North, which is looking after the interests of nearly eight thousand Presbyterian students in State universities. It has taken to heart the earnest words of Dr. Vinson, President of the Austin Theological Seminary, who in a letter to a member of the church said: "There are great numbers of Presbyterian young people from all parts of the State for whose religious training you are, by the very fact of your location, responsible, and those numbers bid fair to increase in the years to come."

This campaign is in the hands of a young man who is a student of the University, who has taken an active part in the work of the student committee described above, and who is so impressed with the importance of the work that he has been persuaded to give up his University courses for a year to take up this task. By all Presbyterians in the State this church should be recognized as a place to which they will be free to send their sons and daughters, a church upon which they can call freely to minister to their children, a church in which they will feel a proprietorship, and a church that will do its part in training the social, political, moral, and religious leaders of Texas in the coming generations.

THE UNIVERSITY BAPTIST CHURCH

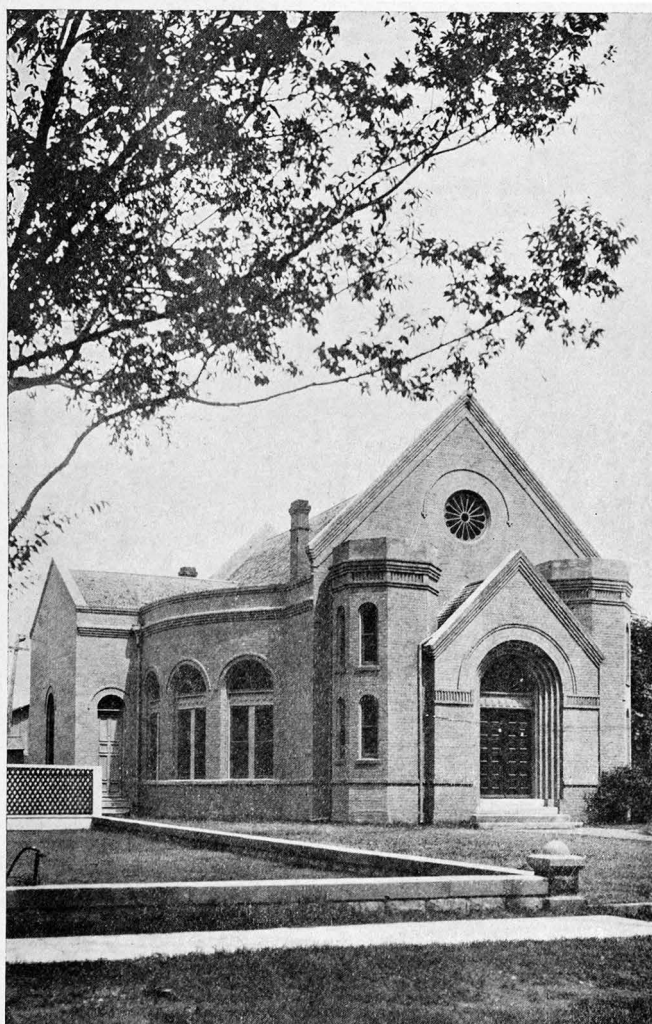
Rev. C. C. Pugh, A. B., Pastor

In 1907 the Baptists organized Sunday school classes in the University neighborhood. These prospered, and at the end of a year it was deemed advisable to form a more compact organization. A mass meeting of the Baptist students in the University was the first concerted action and from it grew the latest of the church organizations that now practically encompass the University. The date of the formal organization was September 27, 1908.

Almost all the members of this church are connected directly or indirectly with the University, and the real purpose of its existence is to provide a church home for the students from Baptist homes. The church, on Nueces Street, just two blocks west from the University, which was until recently, used by the Highland Presbyterian Church, was purchased and refitted at an expense of about \$4500, of which less than \$2000 remains to be paid. The pastor was installed in the late spring of 1909, and has already taken a large part in University religious affairs.

The entire membership of the church at present is one hundred and forty-five, and of this number forty are students. Many more have made their church home here, but on account of brief resident periods at the University have not presented themselves for membership. The Sunday school of the past year enrolled upwards of a hundred and seventy-five members, about one hundred of these being University students. There were seven adult classes, made up largely of students. Of these, five were taught by members of the Faculty or officers of the University. Special courses suitable to the needs of advanced students are offered each year, and students are chosen as class officers and have a large share in the management of the class work. A University student is elected each year to be assistant superintendent, and on several occasions students have been pressed into service as teachers. Besides the regular Sunday school classes, the pastor and several of the teachers of this church offer special mission- and Bible-study courses during the week days, arranged at times and places to suit the convenience of University students.

The University Baptist Church has already outgrown its equip-



THE UNIVERSITY BAPTIST CHURCH.

ment, especially as to room for class work. Several classes are now conducted in private houses adjacent to the church. In spite of these congested conditions, the entire membership of the church is putting forth its very best energies to meet the difficulties and to provide adequately for the spiritual needs of the students. All Baptist students are urged to identify themselves with this church, and students of all denominations are cordially welcomed at all services.

UNIVERSITY METHODIST EPISCOPAL CHURCH, SOUTH

Rev. Cullom H. Booth, A. B., Pastor

The present University Methodist Church had its origin in a little mission church established as an offshoot from the Tenth Street Methodist Church in 1887. It was located in rented quarters at Twenty-fourth Street and Whitis Avenue, one block east of its present location. After many vicissitudes it grew gradually until it occupied a building of its own on Twenty-fourth and Nueces Streets and took the name of Hotchkiss Memorial Church. In 1905 a movement was begun for the erection of the present building. At that time the name of the church was changed—so as to suggest more clearly its primary purpose—to the University Methodist Church. Beginning with that year a period of very rapid growth ensued. During the past five years the membership has grown from 250 to 477, it has increased its pastor's salary from \$800 to \$2000, and it has increased the amount raised for all purposes from \$1600 in 1904 to approximately \$20,000 in 1908.

The present home of the church is a beautiful stone edifice, located on the corner of Guadalupe and Twenty-fourth Streets, directly across from the northwest corner of the campus. The site is one of the most prominent in the University neighborhood. The building was designed by Mr. Frederick M. Mann, Professor of Architecture in Washington University, St. Louis.

The heavy white stone, the timbered roof of red tile with wide eaves, and the graceful tower, make the external appearance of the building one of great beauty. Its simple lines and fine proportions add a dignity and attractiveness which continued acquaintance only tends to increase. The interior is equally pleas-

ing in its strength and its simplicity of line and its harmony of colors. It is, moreover, admirably equipped for the work of a modern church and Sunday school. There are, in addition to the auditorium and its two galleries and the main Sunday school room, some sixteen class rooms and parlors in the building. The total cost of the church, including site and furnishings, is approximately \$65,000.

The Methodists of Texas and of the whole South appreciate the importance and magnitude of the work of the University Methodist Church. It has received, not only cordial official approval, but also generous financial support from the General Board of Church Extension and from the four Methodist conferences included in the State of Texas.

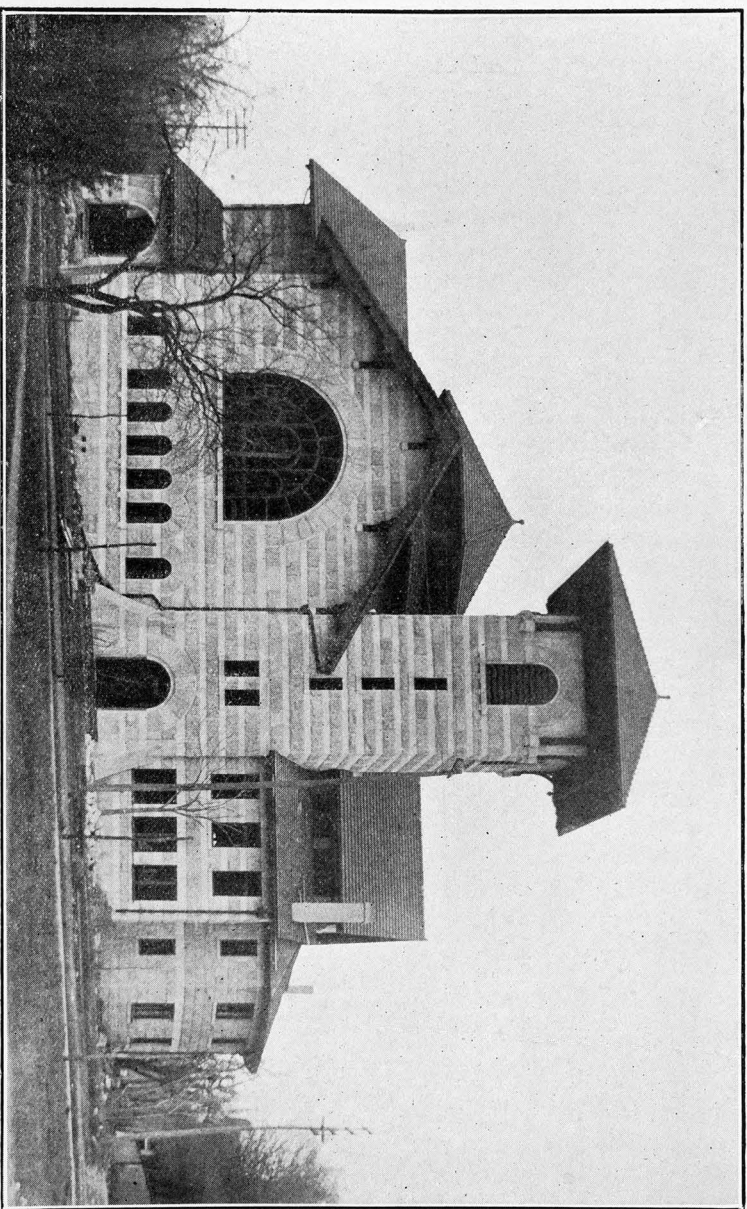
The General Board of Church Extension has contributed \$9000 towards the erection of the church. Four thousand dollars of this amount was given outright, while \$5000 was furnished in the form of a loan. In comparison with the aid given other churches, these amounts indicate that this board looks upon the University Methodist Church as one of the most important enterprises in all Southern Methodism.

The enterprise has also won the approval and support of the Methodists of the State. Through individuals and through the annual conferences and the collections taken on "University Church Day," approximately \$6500 has been contributed to the building fund. There is no doubt, however, that when Texas Methodists realize the work that this church is doing they will give as much again to help meet the payment of the balance due on the completed church.

The attitude of Texas Methodism toward this church is well expressed by the following resolutions passed by each of the four conferences in substantially the same form:

"Whereas, We regard the building of the University Methodist Church at Austin a matter of State-wide importance, in order to care for the spiritual interests of the 500 Methodist young men and women from all parts of Texas now attending the State University, and the multiplied thousands who will go there during the years to come, and

"Whereas, It is of the utmost importance that this great work be carried to a speedy completion, therefore be it



THE UNIVERSITY METHODIST EPISCOPAL CHURCH, SOUTH.
(When in Course of Erection.)

"Resolved, That this Conference does hereby set aside the second Sunday in March as 'University Church Day,' on which day our pastors are urged to present the claims of the University Church and take an offering for the same, to be credited to their respective charges as a Church Extension 'Special.'"

The bishops of the church residing in Texas have likewise given their hearty approval and cordial support to this enterprise. In a letter to the pastor of the church, written on February 12, 1909, Bishop Joseph S. Key says:

"I am delighted to learn from your letter just received that your church enterprise is nearing completion. No movement of our Methodism in Texas has more fully met my approval or aroused my interest.

"When conditions are not as we wish, we must meet them as they are. The situation at the University forces us as a church to provide pastoral oversight for the children of our church who, whether we approve or not, will attend it. To fail to do so is simple obstinacy and blindness and will turn our young people over to the care of other churches who are already on the ground and ready. The Conferences in Texas saw this necessity and approved your action and appointed the second Sunday in March as "University Church Day," on which day every pastor of our church shall present the claims of your new church and solicit financial help. Now, as this is a united effort of the Texas Methodists, endorsed by each annual conference, and intended for the common good, it ought to be supported heartily by the whole church, and I am sure it will be."

Also, in an article in the *Texas Christian Advocate* of July 11, 1907, Bishop Seth Ward strongly stated the duty of Methodists to see that the young men and women who attend the University "may have the benefit of all the Christian influences that can be thrown around a State institution."

A brief review of the work the University Methodist Church is doing will show that the belief of the church at large and of its officers in the importance of this undertaking is thoroughly justified. This church is, as its name implies, a University church. This is shown by the fact that during the year 1908-09 eighteen men and women on the list of the Faculty and other officers of the University were members of this church, while at least five other

members of the Faculty, while not at present members, were regular attendants. Seventeen of the offices in the church and its organizations were filled by Faculty members. During this same year one hundred and fifty students were members of this church, while over two hundred students were regularly enrolled in Sunday school and other classes. Students, moreover, occupied some twenty offices in various church organizations.

In fulfilling its mission of caring for the religious welfare of University students the University Methodist Church recognizes four great fields of effort:

(1) A pulpit from which shall come an enlightening and inspiring appeal to the reason and conscience of the young men and women;

(2) A pastor, with assistants, who shall come in direct personal contact with each individual student,—to minister to him in sickness or trouble, in doubt and in temptation, and to guide him during that moral and religious crisis of the adolescent period which often occurs during the college career;

(3) Systematic and thorough, yet vital and practical instruction in the essentials of religion,—in the doctrines and history of the church, and above all, in the Bible and in methods of Christian work;

(4) Definite and specific opportunities for students to obtain practical training in church work through the Sunday school, young people's unions, boys' clubs, and the like.

It will be desirable to review briefly the work of the church in each of these fields.

1. The Methodist Church recognizes the University of Texas as one of the great strategic points in the field of Southern Methodism, and has adopted the policy of sending its best preachers to this church; men who are well trained and scholarly, young men familiar with the life and problems of college men and women, and, above all, men who are deeply spiritual and imbued with the power of leading students to accept the Christian life. The presence of such a preacher in the pulpit of this church has been instrumental in influencing a large number of students to place their membership with the church, as well as in attracting a much larger number to attend its services regularly.

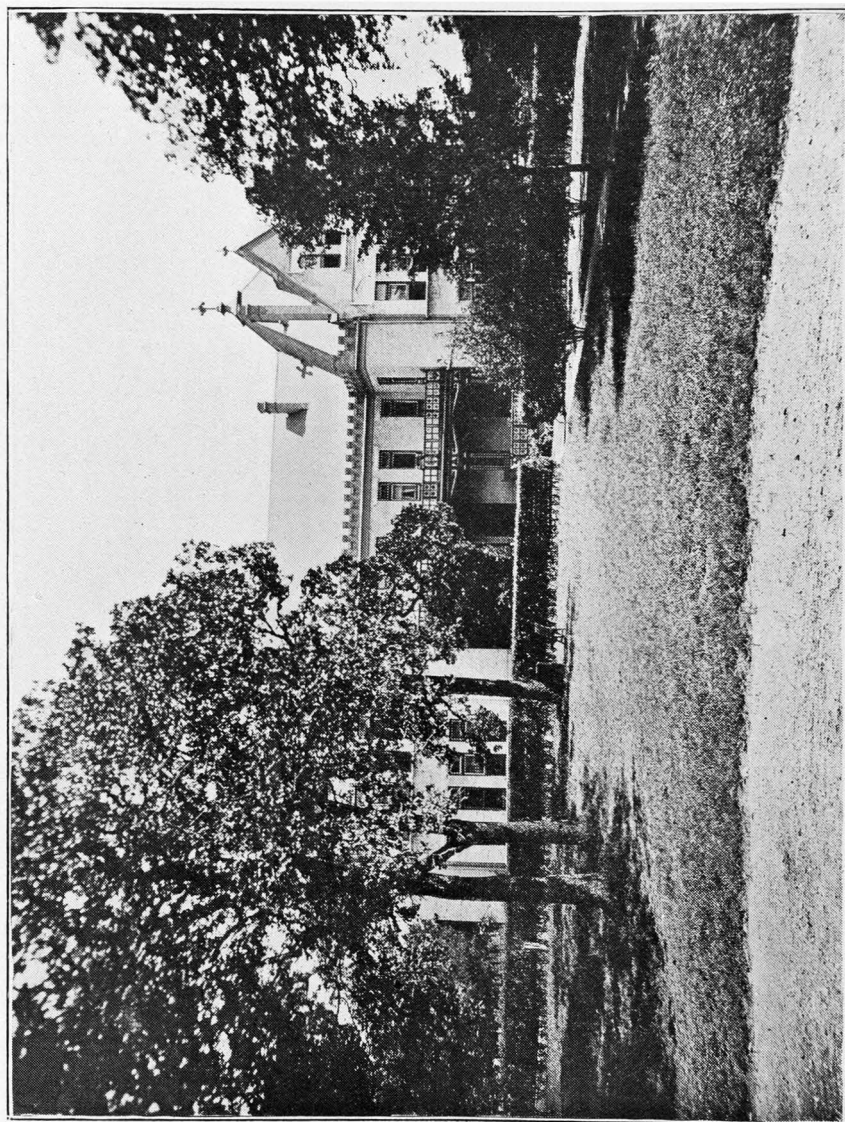
2. Pastoral work among students is an important element in

the work of the University Methodist Church. Even before their arrival in Austin many students come into contact, by correspondence or otherwise, with the pastor or his assistants and are helped in various ways. At the opening of the University an effort is made to see that every student who registers as a Methodist or expresses a preference for that church or fails to express a preference for any church, is visited personally and invited to attend the church services and join its Sunday school and Epworth League. In addition, the pastor sends to every such student a personal letter of invitation with a leaflet announcing some ten or a dozen Sunday school classes especially organized for students and taught in large part by members of the Faculty. Later in the year, the committees of the Epworth League make a systematic effort to visit every Methodist and non-church member in the University. During the first week of the session and at other times receptions and informal social gatherings are held for the purpose of giving students opportunities to meet and become acquainted with each other as well as with the leaders in the church. In all these ways the church tries to show that it is directly interested in the individual student, in his work, his difficulties, and his pleasures, as well as in his religious welfare.

3. The University Methodist Church has laid special emphasis upon the educational aspect of its work. Through the Sunday school and Epworth League it reaches annually between 200 and 300 students. The announcement of special Sunday school classes for University students for the year 1908-09 described ten such classes, three for young men, five for young women, and two for both sexes. The number of students enrolled in each of these classes varied from 3 to 70, the total reaching approximately 200. In addition to these Sunday school classes three other classes were arranged for University students, namely, an advanced Bible-study class, conducted by the pastor; a mission-study class, conducted by the secretary of the University Young Men's Christian Association, and a teachers' training class, conducted by a member of the Faculty of the Department of Education. In addition to the teachers just mentioned, there were five members of the Faculty or officers of the University in charge of these classes. A number of the classes studied the regular International Lessons, but in addition there were special courses offered in the following subjects:

Studies in the Life of Christ, Studies in the Acts and Epistles, Studies in the Minor Prophets, the Beginnings of Hebrew History, and the Moslem World. One of the classes for young men was organized as a Baraca class, one of those for young ladies as a Philathea class. The Baraca class enrolled during the regular session between fifty and sixty University men, and its membership included ten men who held various positions in the University as instructors, tutors, fellows, or assistants.

4. The University Methodist Church has also attempted to give students opportunity for active training in various forms of Christian work. These opportunities are afforded through the various departments of the Epworth League, especially the Charity and Help Department, through teaching in the Sunday school, and through work in other organizations. The city of Austin offers many places, especially in its public institutions, for those forms of social and missionary service which constitute an important element in the proper training of college young people to a recognition of their larger social obligations to less fortunate classes. University students have thus, largely through the Charity and Help Department of the Epworth League, visited the city jail, the Old Ladies' Confederate Home, the city hospital, the county poor farm, the Confederate Home, and the city mission. In these places not only have religious services been conducted, but flowers and reading matter have been distributed. Students have also largely contributed to the support of Mr. Akazawa, a former member of this church and a University graduate, who is now a missionary in Japan. The church is doing much toward leading young men and women to select as their life calling some form of distinctively religious work. It is at present represented by three former members in the foreign mission field. Eleven students have, during the past year, decided to enter the ministry or the missionary field, and several of these are already engaged in such work. A law graduate of 1909 has entered the West Texas Conference, while a B. A. graduate of the same year has accepted a call to a college Y. M. C. A. secretaryship. Of two graduates who recently entered the Methodist ministry, one was assistant pastor of this church during the past year, and the other assisted the pastor of the First Methodist Church.



GRACE HALL—THE EPISCOPAL CHURCH.

ALL SAINTS CHAPEL PROTESTANT EPISCOPAL CHURCH

Rev. Harris Masterson, A. B., B. D., Rector

Grace Hall

The Episcopal Church was the first Christian body to realize the need of bringing its work right to the doors of the University. There had been local churches in North Austin, but their aim was rather to serve the citizens than the University. It was the Bishop of Texas, Dr. Geo. H. Kinsolving, who first foresaw together the great future of the University and the splendid possibilities of Christian work among men and women marked out as the coming leaders of the State.

More than twenty years ago Miss Burr, a resident of New York, interested in Texas, gave Bishop Gregg, the first Bishop of Texas, the sum of ten thousand dollars to establish a church school for girls. The sum was not sufficient for the purpose, and Bishop Gregg could not see his way clear to beginning the school. After Bishop Gregg's death, Bishop Kinsolving determined to abandon the idea of an independent school and to establish a hall to serve as a church home for girls at the University, in which would be given instruction in art and domestic science and other subjects not taught in the University. By the aid of a number of friends within and without Texas, was purchased the beautiful block of ground on the east side of Whitis Avenue, between Twenty-sixth and Twenty-seventh Streets, with the handsome residence erected by Mr. W. H. Day. This house was at once occupied as the Bishop's official home and a number of girls were installed in its upper floors without waiting for the erection of a separate building. The separate building was, however, soon begun and as subsequently enlarged gives a home to some thirty girls and the managing staff. Officially styled The Young Ladies' Church Institute, it is generally known as Grace Hall, a name at once suggestive of its atmosphere and commemorative of a generous benefactor.

The primary purpose of Grace Hall to serve as a Christian home for University girls is secured by the oversight of a church-woman of character and long experience and by the rule of attendance at church each Sunday and at the Chaplain's Bible Class dur-

ing the week. No attempt, however, is made at proselyting the girls, and as a matter of fact more than two-thirds of them are not connected with the Episcopal Church at all. The Bible Class is entirely undenominational, its work this year being a course in Introduction, the reading and summarizing of the several books of the Bible.

The secondary aim of the Hall, to give instruction in branches not taught in the University, is as yet, owing to lack of means, not fully realized. Work in Domestic Economy and in Music is offered now, and other courses will be instituted at as early a date as possible.

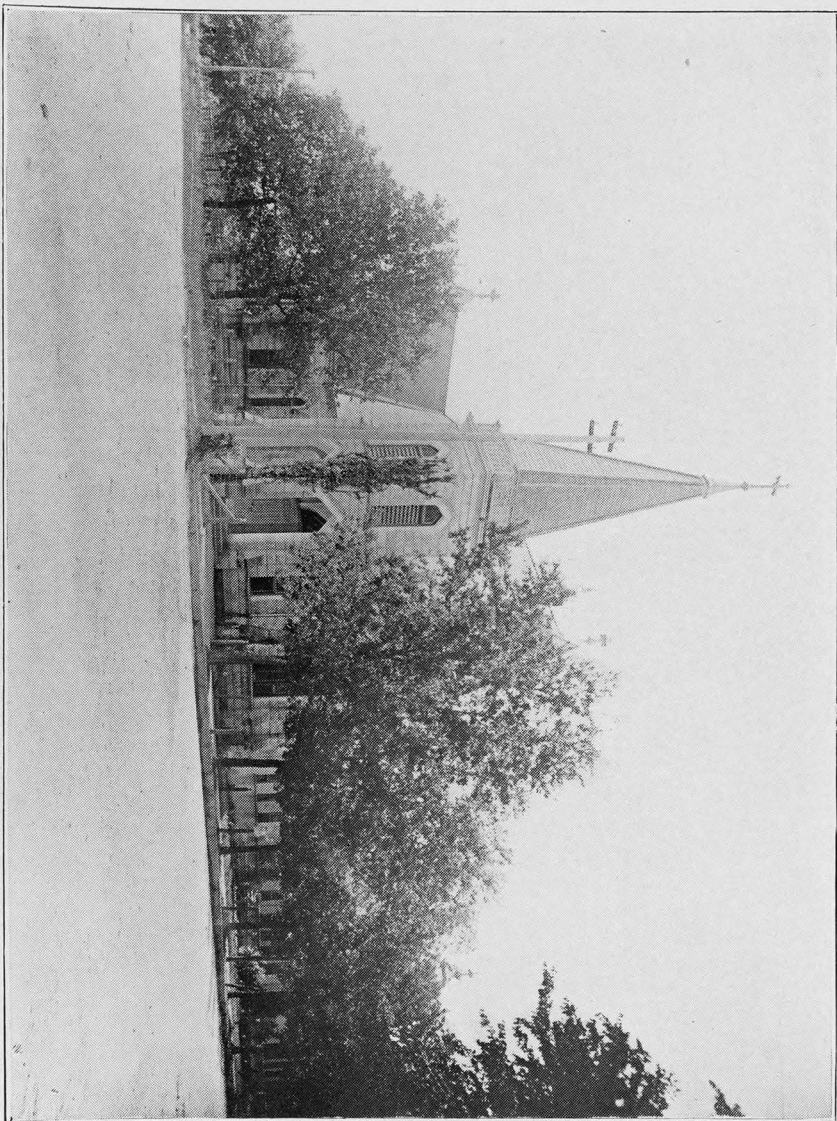
Even in its incompleteness the Hall evoked from a late President of the University the remark that its foundation was one of the most important steps ever taken in the University for the furtherance of the well-being of the student body.

All Saints Chapel

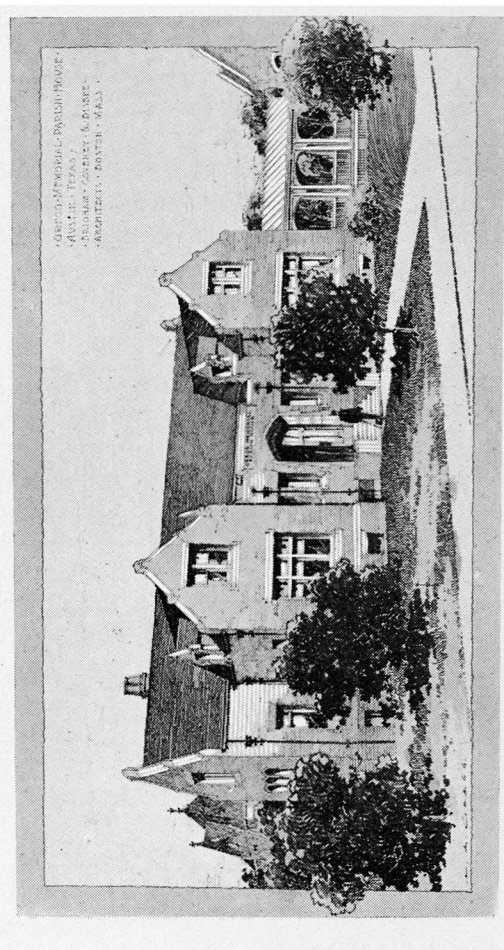
A residence hall having been built, a place of worship for the girls was at once needed. All Saints Chapel was built in 1899 for the use not only of the girls in Grace Hall, but of all the Episcopal students of the University. A resident chaplain was supplied out of funds procured by the Bishop. Gradually a local congregation gathered, composed of members of the Faculty and citizens of Austin who lived nearby. In the spring of 1909 the congregation had become strong enough to support the chaplain and maintain the work of the chapel without outside help. Yet the reason for the chapel's existence is still the University and the 176 of its students who are connected with the church by baptism or preference. Its influence has steadily increased and it has come to be a strong factor in the religious life of the institution.

Besides serving the University, All Saints Chapel serves also the students of certain preparatory schools in Austin, especially the Whitis School just across the street. The girls of the Whitis School who live in the school buildings attend in a body both Sunday school and the morning service on Sundays.

If we count students both of the University and the preparatory schools we shall find probably 125 students engaged in the actual



ALL SAINTS' CHAPEL—THE EPISCOPAL CHURCH.



QUESTONWORTHY BUILDING
-SOUTH TEXAS-
-DESIGNED BY JAMES H. BAKER-
-ARCHITECT, BOSTON, MASS.-

GREGG HALL—THE EPISCOPAL CHURCH.
(Now in course of erection.)

religious work of the Chapel. The following list shows the number interested in its several activities:

Bible Class for Subfreshman boys, 8; Bible Class for Sub-freshman girls, 30; Bible Class for Freshman boys, 10; Bible Class for Freshman girls, 14; Bible Class for upper classmen, 14; Altar Guild, 20; Daughters of the King, 8; Mission Study Class, 12; Brotherhood of St. Andrew, 12; Servers, 6; Ushers, 8; Choir, 10. The leaders in these activities are four members of the University Faculty, the Secretary of the Y. W. C. A. and members of the local congregation. In addition to the work of the Chapel proper the chaplain teaches two Bible Classes for the Y. M. C. A., a Mission Study Class for the two Christian Associations together, and the Bible course required of residents in Grace Hall. Moreover, two members of the University Faculty teach week-day Bible classes.

Gregg House

A parish house, to be known as Gregg Memorial Parish House, is now under construction, and will be ready for occupancy, it is hoped, during the coming spring. It is a gift from the communicants of the Diocese of Texas to aid in the work undertaken by All Saints Chapel for the students of the University and the preparatory schools in Austin. Planned in accordance with the best models by an experienced firm of architects, Brigham, Coveney & Bisbee, of Boston, it will effectively provide for the growing work of the Chapel and will also, we may hope, serve as an object lesson in sane and artistic ecclesiastical architecture and so promote church work all over Texas.

The plans call for a building of brick and stone three stories high (counting the basement), containing nine rooms. Its style is a simplified Tudor Gothic, to harmonize with Grace Hall and the Chapel. Its cost will be over thirteen thousand dollars. Gregg House is intended to supply the rooms needed for doing church work along all suitable lines. It will provide ample room for the various Sunday school classes. It will contain a working room for the Woman's Guild, a music room for the choir, and a study for the chaplain. There will be rooms, too, for boys' clubs and for a kindergarten. There will be also a hall and stage for lectures and general gatherings. It is hoped further that the usefulness of the

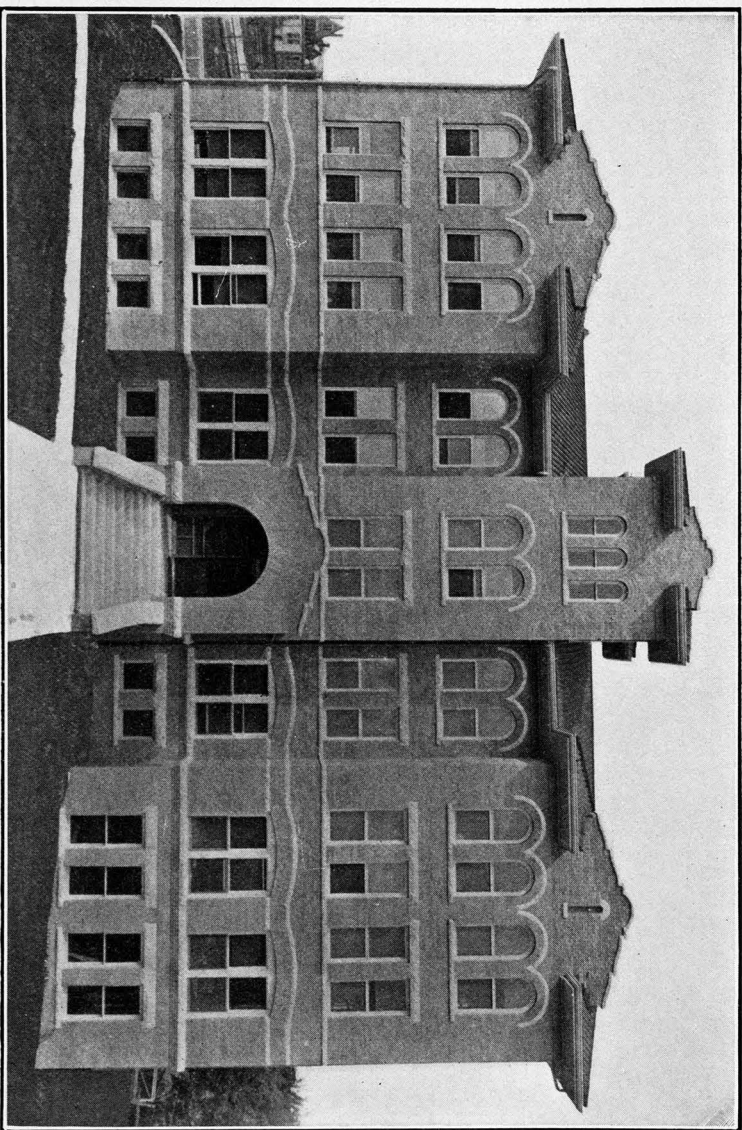
House will not be bound by the lines of the Chapel's work, but that it will serve also as a civic center for North Austin, a home for movements of every kind whose aim is the public good. So will it help to regain for the church her position of identity with the interests of the people and of leader in the fight for progress.

THE AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

Rev. Robert E. Vinson, D. D., President

Among the religious forces at work in the environs of the University of Texas, by no means the least is the Theological Seminary of the Presbyterian Church. This institution was established by the Synod of Texas in the Fall of 1902, and since its organization the Synods of Arkansas and Oklahoma have also been admitted to joint ownership and control. Its growth, in every phase, has been steady and encouraging from the beginning. When its doors were first opened for students, there were only two members in its teaching force, but now the faculty consists of five regular professors. In 1902 the classes were taught in an old brick and stone building in the extreme eastern part of the city of Austin. Now the Seminary is housed in two handsome fire-proof buildings, which, with four brick residences for its faculty, constitute its administrative plant, located on the Speedway just three squares north of the University. At the beginning, its financial assets all told were less than \$125,000; today it has invested endowments and property amounting to quite double that sum. Its student body has grown from six in 1902 to seventeen in 1908-1909, with the prospect for the coming session of a considerable increase over the latter number.

The above record of growth is given in order to show that the Seminary is firmly established, and that it may be reckoned upon as a permanent part of the religious life of this community. The primary purpose in establishing this institution was in order that the Presbyterian Church in the Southwest might have a home-trained ministry. The primary purpose in establishing it in the city of Austin was that its students might have the advantage of the advanced courses offered in the University of Texas, as well as



THE AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY.

that of association with the young men and women from all parts of this State in which their work would be done after graduation.

But this primary purpose was not the only purpose either for the establishment or for the location of this institution. A second purpose in both was that the Seminary might do some work among the students of the University, and assist the religious forces already in existence in their work. This purpose has always exercised a strong influence in the affairs of the Seminary. At a large cost the institution was removed from its old location in this city to its present site, simply because its old location rendered the doing of religious work in the University and the reaping of the benefits of the University impracticable. In its present location it has been able to accomplish much in both directions.

With regard to its influence upon the religious life of the University, several particulars may be mentioned.

First, the professors of the Seminary and the authorities of the University have always worked in complete harmony. There has been more or less of correlation of the courses of the two institutions. A number of Seminary students have taken advantage of the courses in the University, and the classes of the Seminary are open, free of all cost, to the University students who care to avail themselves of these advantages.

Second, last year four of the Seminary professors taught weekly Bible classes among the students of the University, in which there was a total enrollment of about eighty students. In addition to this, the Seminary professors have at all times co-operated with the Young Men's and Young Women's Christian Association, leading their meetings, and doing personal work among the students.

Third, we may mention that from the very nature of the case the presence in this institution of twenty to thirty young men studying for the ministry, men of the character and attainments of the students of this Seminary, can not but have a wholesome and salutary effect upon the life of the great body of students in the University. They are all college men, and they are men with convictions. Yet they are men with a very sane view of life, and the kind of religion which they represent and live can not fail to influence the lives of those with whom they are thrown in daily contact.

The Seminary stands ready at all times to assist in every good

work for the University students, and in making the University a still larger force in moulding character. The relations between the two institutions have always been cordial. There is no reason why they should not continue so. It is even to be hoped that all of the churches in Texas will do as the Presbyterian Church has already done, so that the University may not only be the chief center of intellectual culture in the State, but may also be the training place from which will go out the future leaders of the spiritual forces of our commonwealth.

OTHER CHURCHES

Though, from their close relation to the University, the work of the churches before enumerated is of the greater importance, this record would be far from complete were no mention made of the other churches in the city. In all of these members of the Faculty are actively interested; in all some students have found the stimulus towards a better life. Especially have the pastors been active in their co-operation, even though the number of students attending their churches was relatively small. They have led the chapel services, conducted Bible classes in club and fraternity houses, visited the sick and always endeavored to lead the students with whom they came in contact to actively connect themselves with some Sunday school. To them and the officers and members who have always had the interests of the students at heart, who have freely given both time and money to this cause and whose advice has been of the greatest value, the gratitude of all is due. Well have the citizens of Austin accepted the obligation imposed upon them, and nobly have they responded to every call.

WORK OF THE FACULTY

It is doubtless true that the moral atmosphere of any institution is largely affected by the attitude of the Faculty towards religious matters. That in so large a body of men and women there are differences of opinion, is natural and beneficial, since it leads to that tolerance and breadth of vision which is so much to be desired. Nevertheless, as a whole and as individuals, the Faculty endeavors constantly to inculcate those principles and ideals for which any form of true religious faith must stand. It believes that its first

duty to the State is so to conduct the courses offered that the earnest student may here obtain in fullest measure the education which he or she desires. It believes that its second duty is to provide all safeguards within its power to protect the students from evil influences and to encourage clean living and right thinking in every line. In so doing, however, it recognizes that not as a corporate body, but as individuals is its widest influence made manifest, and it is perhaps unnecessary to say that all have at heart the moral as well as the intellectual well-being of the students. Indeed, the large majority are actively engaged in religious work in one of the many churches in the city, and for the most part, in those whose chief care is for the students in the University. Among them are three elders, three deacons, four stewards, two vestrymen, one warden, four directors, four Sunday school superintendents, two assistant Sunday school superintendents, thirty Sunday school teachers, three mission-class teachers, eight officers in the Society for Christian Endeavor, Missionary Societies, etc., three choir directors, and one organist.

Chapel Exercises: These services, which are conducted by a standing committee of the Faculty, are held each morning at 8:30 in Room 70 on the second floor of the Main Building. They are conducted by the ministers of the city, who have kindly volunteered their services, each one taking charge for a week in succession. The average attendance is between seventy-five and one hundred.

SUMMARY OF STUDENTS IN THE UNIVERSITY OF TEXAS

1908-1909

The College of Arts.....	902
Department of Education.....	179
Department of Engineering.....	275
Department of Law.....	388
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Total in Main University, regular session.....	1,744
Names counted twice.....	212
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Net total in Main University, regular session.....	1,532

RELIGIOUS CENSUS OF THE STUDENTS

1908-1909

Denomination	Membership	Preference	Total
Methodist	339	139	478
Baptist	172	82	254
Presbyterian	180	71	251
Episcopalian	118	37	155
Disciples of Christ.....	92	44	136
Roman Catholic	52	9	61
Jewish	21	7	28
Lutheran	19	6	25
Congregational	8	5	13
All others	10	6	16
Without affiliation	88
<hr/>		<hr/>	<hr/>
Total	1011	406	1505

ENROLLMENT OF STUDENTS IN BIBLE AND MISSION STUDY CLASSES

1908-1909

University Churches	Number of classes.	Number of women enrolled.	Number of men enrolled.	Total.
Texas Bible Chair.....	10	60	40	100
Highland, The University Presbyterian Church	5	55	75	130
University Baptist Church.....	7	55	56	111
University Methodist Church.....	13	111	114	225
All Saints Chapel.....	2	14	12	26

ENROLLMENT OF STUDENTS IN BIBLE AND MISSION STUDY CLASSES—cont'd

	Number of classes.	Number of women enrolled.	Number of men enrolled.	Total.
City Churches				
First Methodist Episcopal Church, South..	3	50	65	115
Southern Presbyterian Church.....	2	15	12	27
First Presbyterian Church.....	2	2	7	9
Cumberland Presbyterian Church.....	1	...	7	7
First Baptist Church.....	2	12	24	36
Central Christian Church.....	2	20	20	40
Clubs and Boarding-houses.....	10	...	158	158
Fraternity Houses	9	...	99	99
Volunteer Band	1	4	6	10
Mission Classes	14	110	47	157
Special Classes	3	17	...	17
Totals	86	525	742	1267

THE UNIVERSITY OF TEXAS BULLETIN

(Continued from inside front cover.)

15. *The Teaching of Agriculture in the Public Schools*, by A. C. Ellis. 56 p., illus. December, 1906. 25 cents.
16. *A Study in School Supervision*, by Carl Hartman. 180 p. 1907. 50 cents.

HUMANISTIC SERIES

2. *The Evolution of "Causa" in the Contractual Obligations of the Civil Law*, by Samuel Peterson. 24 p. January, 1905. 25 cents. Out of print.
3. *De Witt's Colony*, by Ethel Z. Rather. 99 p., 4 maps. 1905. 35 cents.
5. *The Grotesque in the Poetry of Robert Browning*, by Lily B. Campbell. 41 p. April, 1907. 25 cents.
6. *The Beginnings of Texas*, By R. C. Clark. 94 p., map. December, 1907. 75 cents.
7. *Railroad Transportation in Texas*, by C. Potts. 214 p., 6 maps, charts. March, 1909. \$1.50.

MEDICAL SERIES

1. *Yellow Fever: a Popular Lecture*, by James Carroll. 32 p. June, 1905. 15 cents.
2. *The Care of the Insane*, by Dr. M. L. Graves. 16 p. 1905. 15 cents.
3. *The 1903 Epidemic of Yellow Fever in Texas, and the Lesson to be Learned from it*, by Dr. G. R. Tabor. 22 p. June, 1905. 15 cents.

SCIENTIFIC SERIES

5. *Test of a Vertical Triple Expansion High-Duty Pumping Engine in Operation at the Water Works, San Antonio, Texas*, by A. C. Scott. 52 p., illus. pl. June, 1905. 35 cents.
6. *Vegetation in the Setol Country in Texas*, by W. L. Bray. 24 p., pl. June, 1905. 25 cents.
7. *Observations on the Habits of Some Solitary Wasps of Texas*, by Carl Hartman. 72 p., pl. July, 1905. 25 cents.
8. *The Protection of Our Native Birds*, by T. H. Montgomery, Jr. 30 p. October, 1906. 25 cents.
9. *The Austin Electric Railway System*, by members of the Senior Class in Electrical Engineering, 1906. 123 p., illus. pl. 1906. 50 cents.
10. *Distribution and Adaptation of the Vegetation of Texas*, by W. L. Bray, 108 p., pl. map. November, 1906. 35 cents.
11. *A Sketch of the Geology of the Chisos Country*, by J. A. Udden. 101 p. April, 1907. 50 cents.
12. *The Clays of Texas*, by Heinrich Ries, 316 p., illus. pl. 1908. \$2.00.
13. *The American Mistletoe*, by H. H. York. 31 p., pl. 1909. 50 cents.

To those who desire it a complete list of the publications of the University of Texas will be furnished. Requests for this or for Bulletins should be addressed to the University of Texas Bulletin, Austin, Texas. Exchanges should be addressed to the University of Texas Library.

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